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DEPENDENT ON

SPIRITUAL REGENERATION:

The whole argued on the Words and Harmony of Scripture, and embracing every Text bearing on the Subject.

In the Course of the Work an Argument is suggested, demonstrating the Divinity and Personality of OUR SAVIOUR and the HOLY SPIRIT, with the same Evidence that accompanies the Demonstration of the Being and Attributes of GOD.

BY A MEMBER OF THE CHURCH OF ENGLAND.

IN

AN APPENDIX

ARE GIVEN

EXTRACTS FROM JER. TAYLOR, HOOKER, BARROW, HOWE, LOCKE, TILLOTSON, WATTS, & LELAND.

And the Lord God said—LEST he take of the Tree of Life, and eat, and live for ever; THEREFORE the Lord God—drove out the Man. GEN. iii. 22.

They are Children of God, BEING the Children of the Resurrection. LUKE xx. 35.

The Lord knoweth how—to reserve the unjust unto the Day of Judgment to be punished; —THESE, as natural brute beasts MADE to be taken and destroyed—shall utterly perish in their own corruption. 2 PETER ii. 9.

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DEDICATION.

TO

The Right Reverend Father in God, Herbert, Lord Bishop of Llandaff.

My Lord,

In the unauthorized liberty I am taking by submitting, in this public manner, my opinions to your Lordship, I am anxious not to be supposed to claim that the following work has passed the ordeal of your Lordship's criticism; being too sensible of the value of that opinion, as a passport to public attention, to be, in any way, a party to the delusion.

Your Lordship's character as a scholar stands too high to be injured by any thing I can do. Should the present attempt be judged weak and futile, thus far associating it with your Lordship's name will but recall to mind the solid ground on which you have established the character of the first theological critic of the present day.

It is as such that I court your Lordship's attention to my work; and being, above all things, desirous to know the truth, the knowledge of my errors is a benefit I may hope to attain from that union of amenity and condescension with the most highly cultivated abilities, which I know your Lordship to possess.

I have the honour to be

Your Lordship's respectful Servant,

THE AUTHOR.

London, October 8, 1817.

PREFACE.

THE Writer of the following pages is too anxious for success in his main object to be indifferent to the favour of his readers; and would disarm criticism where he most fears it, by the humility of his pretensions.

The graces of composition will not be looked for from one who shall announce himself to have been, from a very early age, employed in "learning and labouring truly to get his own living in a state of life" incompatible with minute attention to the more polished refinements of language.

For the style of his work, therefore, he trusts that a severe account will not be exacted: but although he may plead want of leisure and cultivation to procure indulgence on this head, he disclaims any plea for favour in regard to the subject matter. His best abilities have been employed to bring to the test of scripture the notions that have suggested themselves to his mind; and the result is such entire and undoubting conviction, that he courts the most rigid scrutiny, which he will consider as the co-ope-

ration of a friend that must tend either to detect error, or to confirm the truth.

To any who may mentally disbelieve or doubt the doctrine here combated, and yet wish to retain it as an advantageous delusion, he suggests that, as Christians, they are the disciples of a God of truth, and begs them to recollect who is the father of lies: and in viewing the doctrine practically, he entreats them to consider, that if it be not truly a part of Christianity, yet is preached as such, and declared to be necessary to be believed, before mankind can have an interest in that system: how great an obstacle is raised to their wishing Christianity to be true, who must first believe, contrary to their natural feelings, and their experience of God's goodness, that to be a revelation from Him, which appears to them to represent Him as malignant, vindictive, and inexorable! This obstacle, if founded in misapprehension, all must rejoice to see removed; and all must exult in the dispersion of those heavy portentous clouds that have shed a gloom over the closing hours of millions of Christians.

It may be right to say a few words on the origin of the present work. It happened, in the village in which the author lives, that on successive Sundays two clergymen preached on

the subject of Eternal Misery; and he doubted now who never did before. The difficulties that occurred to him led him to search the scriptures, and the writings of the most distinguished advocates for the doctrine; and he did not read the works of its opponents (except so far as they were quoted to be refuted,) until the present argument was arranged. His prejudices, therefore, were in favour of the doctrine he now opposes.

The author is anxious to guard against prejudication on two points; one, that his work is but an iteration of the common difficulties that are objected to the doctrine of Eternal Misery, and which objections cannot be conclusive upon the consistent believer, so long as he thinks the doctrine to be asserted in express terms in scripture:—the other, that the present attempt, whatever novelty it may embrace, is but the result of a first concoction; or to express the objection, as was most condescendingly done to the author by an amiable prelate, who once filled the divinity chair at Oxford, and who, from his attainments in learning can afford to be humble—"Experience of what has frequently happened to myself, has taught me to look with distrust at new interpretations, though it is evident they may sometimes be just; but with respect

to my own, I have generally discovered, on further consideration, that they were not maintainable, and in most instances have found, by more extended search, that they had occurred to former commentators, and not having been adopted at the time had been forgotten."

In reply to the first point, the author professes to seek the conviction of his readers from the literal words of scripture, strictly considered, and not to bend them to a preconceived theory of natural religion; and his leading argument presents his subject in a new point of view, since it is an attempt to prove the mortality of the human soul (except so far as it is made immortal by faith in Jesus Christ), from the sacred scriptures, and from them alone.

To the second, he replies, that he has pondered long and sought diligently; he has, as he best could, introduced himself to those most distinguished for rank, for talents, for zeal, in the Christian Ministry—he has solicited the objections of those who most warmly preach the doctrine he opposes, and—his conviction has been strengthened; to the word and to the sanctuary then he appeals, thinking he cannot better do his duty than by studying God's word, as in His presence.

In the important attempt here ventured on, the writer feels he must have the wishes of all

for his success; it would be ill-timed to ask their congratulations, but he invites them with confidence to scrutinize his every step in the enquiry, and requests them to join their prayers with his, that God's holy spirit may cause it to issue in the truth.

SIXTH ARTICLE OF THE CHURCH OF ENGLAND.

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

HOOKER'S ECCLESIASTICAL POLITY,

Fol. Ed. p. 49.

"Companies of learned men, be they never so great and reverend, are to yield unto reason, the weight whereof is no whit prejudiced by the simplicity of his person which doth alledge it; but being found to be sound and good, the bare opinion of men to the contrary must of necessity stoop and give place."

ABSTRACT

OF

THE CONTENTS.

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1. Truth, though imperfectly seen, must be good. As far as it is perceived, it must be known by its effects. God, as truth,
2. known by His works and word. To know Him, we must be conformed to the truth. Our part to seek Him. One God, one way of approaching Him. The belief that He is of infinite goodness; this the only basis of true religion. When sought as such, (*i. e.* as the highest object of love,) sure to be
3. found. If Christianity be true, we must pass through it. No doubt can be raised on it, but as inconsistent with God's goodness, and that only on one point; in all others, the God of Nature and Christianity are the same. That point Eternal Misery in hell. An interesting question, Is it part of Christianity? 1st view, Does it pervade the system? 2d view, Or rest on insulated texts? This enquiry pursued through the
4. New Testament. The doctrine rests on two texts. Several texts, "hard to be understood" whilst the "scriptures are wrested," pointed out as intelligible on the removal of this doctrine. It next considered as practically useful, and shewn to be greatly injurious, as preventing the knowledge of the true God. The natural immortality of man not to be proved from
5. scripture; therefore assumed to maintain this doctrine. The words on which it rests. Doctrine not to be established thereon; Saint Matthew omits these words when relating others used on the same occasion. Grammatical difficulty. These and all others removed by employing as a paraphrase our Saviour's own words on a similar occasion. Christianity the one thing needful to bring man to the knowledge of God. It vindicates on all points the Divine Goodness, and realizes God's presence to all who seek Him.

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6. Truth and happiness—Error and misery. So with respect to our relation to our fellow creatures. How much more so with respect to God. The knowledge of God the perfection of our nature. Mistakes, then, so far as they prevail, obstacles to our perfection. To remove them, the most blessed employ. To impart knowledge, proof of our own riches. Although a bold attempt, if honest, justified by the glorious nature of the
7. prize. Is it expedient to attack the doctrine? If part of Christianity, not so. But that is the question. If it is, it must be consistent with the divine attributes. The only proof
8. of God's goodness is His diffusing happiness. To give eternal existence, knowing it would be miserable, cannot be reconciled to His goodness. We cannot hurt God, only ourselves. His goodness has forbid that. Can His goodness cause us to
9. do it eternally? Objection—Can the existence of misery at all be reconciled to infinite goodness? Answer—If good preponderate to each individual; not else. Existence always a blessing, as derived from God; when it ceases to be so, He resumes it. The power to disobey necessary to moral agency.
10. The more perfect, the less likely to disobey. God's goodness not infinite, if the happiness of mankind had been withheld, because not perfect. Existence a blessing in this life; not so in hell. We cannot be said to believe in His goodness, if we think he causes ninety-nine out of every hundred of His creatures to be eternally miserable. God's justice cannot be vindicated, unless punishment is proportioned to crime. This
11. impossible when the one is finite, the other infinite. "A sort of infinite evil in sin," an absurdity in some writers. Can be no sorts of infinite. It is continuing in goodness only that can make our happiness infinite, that is, eternal. So continuing to do evil only can make our misery eternal. We have not power to do so without God's permission. What He permits he causes. Threats can operate no further than understood:
12. to be infinite, then, must be in vain. God does nothing in vain. Infinite means fail of their object. It being *impossible* to know the extent of eternal punishment, it cannot be man's duty to know it; it cannot be God's will with respect to him. No one will deny the necessity of proportion in human laws. Are they more perfect than divine? A law, to be a law to any individual, requires that he should be capable of understanding it. We cannot understand what the intellect cannot

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13. conceive. Practical illustration. The modern destroyer, whose every act was a crime, for every breath a year of torment, six hundred millions of years enough for him. How then can six hundred million times as much be due to every sinner, aye, and more? Is not ascribing this to God blasphemy? All God's attributes centre in wisdom, or that which is best. His acts must be that which is best for every individual. Can that be Eternal Misery? Being found inconsistent with the divine attributes, what marks of truth has it?
14. Several points proposed, and answered in the negative. The proof of these proceeded on. The love of God, the first and great commandment. In order to it, we must view Him as our benefactor. We cannot love one from whom we expect evil. As this doctrine prevails, love must fade. If their existence is infinitely evil to ninety-nine out of a hundred, how can we love its Author, and love our neighbour as ourselves? But
15. we practically know that God is love. Knowledge, then, excludes the doctrine. A faint sketch of the evils it threatens. These evils only evitable by supposing it to be true in some sense we do not understand, which is giving up the common
16. construction. The same test applied to the punishment really threatened: it approves itself where the other fails. The one as certainly brings to, as the other alienates from, God. The fear of Eternal Torments can only *prevent* crimes: no action founded thereon will reach to Heaven. It does not minister
17. to salvation therefore. Excellent persons, who have held the doctrine, have been influenced by respect for the scriptures, and fear of removing a restraint on sin. The author admits the force of these motives, and professes to feel them. Strange fruit of Almighty love. If not believed, yet God's power is able to restrain sinners. Certainty of punishment more effec-
18. tual than severe enactments. Jurymen violate their oaths to modify excessive punishments. Will not sinners raise doubts where the disproportion is undeniable? To doubt of eternal punishments causes a doubt of Christianity, if the one be included in the other. To doubt of Christianity leaves man mortal. Believers only have eternal life. And not even those who knowing God as good, attempt to imitate Him, but
19. reject Christ. Considerations that account for the indifference to Christianity of the largest part of professing Christians. The belief that they are immortal, and God good, conceals

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their danger of destruction. "The whole need not a phy-
20. sician." Perfect love casteth out fear. Perfect fear casteth out love. The greater our danger the less our love, then, because the more fear. Proof that God is love to *all* His creatures; even in causing sinners to die. Who loveth most? He to whom thou forgave most; not he who had most reason to view God as dooming him to Misery Eternal. Hope, the milk of love, the infant's food. Fear poisonous, yet useful as
21. medicine. This doctrine may prevent sin. So may palsy in the limbs. Like that, it restrains the act and leaves the desire; "but he that looketh on a woman to lust after her, hath already committed adultery in his heart." This doctrine may restrain, but cannot excite the love of God. All knowledge of God does excite love of Him. The question involves God's relation to the greatest part of mankind for the greatest duration. The true opinion must be knowledge of God; if knowledge, it must excite love; if it does not, it cannot be true. If necessary to morality, it must be generally believed; else morality subsists without it: if generally believed, then
22. crimes would cease. Then it is not believed: then morality, such as it is, subsists without it. Although we may love one who we think chastises us for our good, we cannot the author of Eternal Misery. Man would not be worse, except so far as now religious, which the great bulk are not. Fear of offending God so far as to lose Him, is my principle. Fear of Him, as cruel and inexorable, necessary to this doctrine. Those who wish to retain this doctrine, must consider it as desirable in itself on the whole; yet all its advantages in human life, even if it have any, would be too dearly obtained by devoting one human being to Eternal Misery. The state of a man's mind at death determines his future fate; then the insensibility that attends a course of sin, which is the quitting of the Holy Spirit, and gradual death, alleviates the punishment it ought
23. to aggravate. If eternal sufferings attend sin, the first step which is the least deviation from right, but performed with the utmost consciousness of sin, will cause more sufferings than a series of actions when brutalized by practice. This intelligible on one scheme, but not on the other. See our Lord's enumeration of that which defileth a man, Mark vii. 22. The end of all is foolishness, or the loss of that which distinguished him as man. View the sinner sinking deeper and

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deeper in brutality, until the last glimmer of spiritual life is
24. extinguished. Of various senses, *that* must be chosen which harmonizes with the rest of scripture; especially if nature coalesces therewith and rejects the others. The laws of nature and Christianity prove their common origin by identity of result. Both lead to the knowledge of God. Our appetites, our faculties, and our moral relations, each subserve to the perfection of our nature, and prepare us for God's presence: it is the right employment of these, by virtue of the spiritual life Christ offers to us, that procures us immortality.
25. All the duties of life have an immortal tendency: well performed they make us more like God, and so fit us for His pre-
26. sence. "Every idle word God will judge." This proved. Immortal life growing within us only when we act from a desire of pleasing God. A moral demonstration against the doctrine. It is man's duty to desire God's will to be done in all things. That which is his duty, he must be naturally capable of performing. Man is incapable of desiring that the majority of his fellow creatures should be eternally miserable in hell. Then it cannot be his duty to desire it. Then it cannot be God's will. The same actions, performed on this principle, and any other, bring us to immortality, or remove
27. us from it. This shewn of alms-giving in various instances. Intention to please God, the only certain rule of action: wanting that, our actions want the principle of life, and therefore are sin, (*i.e.* are contrary to the Divine will,) the end of
28. which is death, to which the multitude tend. Nothing is preserved longer than it produces the effect for which it was created; therefore, when the knowledge of God is lost, de-
29. struction cannot be far off. Experience, then, confirms that
30. "strait is the gate," &c. No truth in scripture is more unquestionable than this—that the scheme of man's redemption proves the love of God to man. From the fall to the advent it is always spoken of as "good tidings of great joy, that shall
31. be to all people." The reverse of this is true to the great majority, if sinners are restored to their lost immortality as sinners. Satisfaction for the sins of mankind cannot have increased the penalty infinitely. Death the threatened penalty.
32. Various concurring proofs of this. Life to those only who by grace love God, from Adam till the end of the world. Zeal not according to knowledge when the whole is sacrificed

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33. for a part. Our Saviour's parables the words of wisdom. As such, must have every propriety. To be estimated differently from the words of men, because He knew all things. Parable
34. of the sower. Seed caught away; having no root, withereth; choaked with thorns. Those who bear no fruit lose the kingdom; but are not steeped in misery ten thousand fathoms deep. Wheat and tares. Wheat preserved, tares destroyed.
35. Existence continued to the wicked, because mingled with the good: "Let them grow together until the harvest, lest ye root up the wheat also." Weeping and gnashing of teeth. Shall the misfortunes of this life cause that, and shall not the very
36. presence of God, as an avenging and consuming fire? Net cast into the sea. Gather the good into vessels, but cast the bad away. Labourers in the vineyard. Those called in the eleventh hour obtain salvation; but will the Lord of the Vineyard feed and clothe, for all eternity, those who will not work?
37. The merciless servant forgiven two millions sterling; but not the want of love. "If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen?"
38. The love of God is life, the want of it extinction. The wicked husbandmen destroyed, and their portion of existence given to others. Marriage of the king's son. Even he who came without a wedding garment is cast out. Can a desire of coming to God be punished with Eternal Misery? Surely not; but it will be unfruitful if His conditions are not complied with. The wise and foolish virgins. Admission and exclusion.
39. The talents blessed or cursed, increased, or withdrawn "even that which he seemeth to have." All scripture must be harmonious, but especially parts of the same discourse. Sower in St. Mark's gospel. Seed time and harvest—word of God
40. and immortality. The fruitless fig-tree cumbereth the earth. Dives and Lazarus, a real difference between them. The day of judgment accounts for all this parable contains; which the doctrine of Eternal Misery does not. Not a narrative, be-
41. cause it assumes that which our Saviour declares shall be at
42. His second coming. Various other parables, alluded to as
43. excluding this doctrine, and a review of the whole.

In page 44, is offered an explanation of the expression, Matt. iii. 11, "Shall baptize you with fire."

From page 43 to 77 are contained extracts from the words of St. John the Baptist and of our blessed Saviour, and from

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the prophets, which are hard to be understood, when other parts of the scripture are "wrested" to make them denounce Eternal Misery. In the first six chapters of St. John's gospel, eternal life is declared, twenty-six times, to be given only to believers in Christ; which, to those who were turned out of Paradise lest they should "live for ever," and at the hands of a good God, whose gifts are always blessings, must imply the mortality of those who fail to come up to the condition on which immortality is offered.
77. This seen especially in the answer to the Sadducees concern-
78. ing the resurrection. Future state of existence, the object of the Sadducees' enquiry. If there be one of Eternal Misery, that must be theirs, because of their unbelief. Impossible our Saviour, who was kind to the unthankful and to the evil, could mock men on the brink of Eternal Misery, by concealing from them the precipice they overhung. This answer being irreconcileable to the doctrine of Eternal Misery, prepares for the
79. consideration of the passages thought to contain it. Enquiry how the great points of faith are affected by the one doctrine and the other. The death of Christ as a sacrifice for the sins
80. of mankind. Christ suffered the punishment due to our offences—death, departure of God's spirit, agony in the garden, weeping, and gnashing of teeth. Christ himself said "It is finished," when He gave up the ghost; having pointed out to us whom, and what we ought to fear, when he cried "My God, my God, why hast Thou forsaken me?" Whatever the curse on Adam was, Christ endured it for mankind—for as many as shall believe in His name. To the curse the natural man is still subject; for as are the earthy, so are they that are earthy; and it is a plain consequence that flesh and blood, the dust of the earth, can no more endure for ever than it can enter into the kingdom of heaven. Hatred of God essential to hell torments: this Christ could not chuse nor God approve. Absurd to say an immortal being can again begin to live. How Christ was made a curse for us; not by changing His humiliation for a state of glory, but by the departure of God's spirit from Him, as it will from all who are not in Christ new creatures, and at the final departure of which we
81. too may say "it is finished." How Christ could be made sin —how He could endure misery—how God could be pleased with His sufferings—how His righteousness can be imputed

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unto us—how, though death was to be a state of suffering, it could be consummated when God's spirit departed. All these
82. cleared by the removal of this doctrine. The writings of the
83. Apostles confirm all that has been said. St. Paul and St. Peter. Presumptions against their meaning to preach Eternal Misery.
From page 84 to 181 are extracts from the Epistles, with notes thereon, which are seen to be uniformly harmonious on the removal of this most pregnant error.
181. The doctrine can only be maintained by assuming the natural immortality of man. From whence *can* that be derived? Not from Christ. Is it from Adam? Scripture account of
182. the creation and fall. "Lest he eat and live for ever, God drove man out of Paradise." A cherubim guards the way of the tree of life, which Christ re-opens to him that overcometh: The nature Adam brought from Paradise we inherit.
183. Extracts from Patrick and Balguy. Extract from Whitby.
184. Extract from Patrick; quotation from Athanasius. Extracts
185. from Ireneus, Epiphanius, and Methodius. The mortality of
186. the soul, as meaning the spirit that animates us, is not the doctrine contended for; but of the man as created in Adam. A word used in scripture in various senses must have one meaning common to all. The word soul is applied to all living ani-
187. mals; then it only implies that which is common to all. What is that? God's spirit united to material organs. This proved by comparing Gen. ii. 7, with 1 Cor. xv. 45. Living soul and quickening spirit, as commonly understood, synonimous; used
188. by St. Paul in the strongest opposition. Instances of the use of the word soul exclusive of immortality. Note from Paley.
189. Extract from a Sermon by the Rev. W. Jones, of Nayland. All men shall rise with their bodies to be judged. Scripture shews the necessity of a body for consciousness; then the wicked having only a corrupt mortal body, must cease at its final destruction. Both the righteous and wicked are sown in weakness, but the former only raised in power; and their mortal having put on immortality, all the rest return to their native dust.
190. Sentence upon Adam, death; not Eternal Torments. If Eternal Torments are caused by Christ's coming, that has occasioned
191. more misery than happiness. We dare not imitate what we ascribe to God. We make Him do ill that good may come of it. Though in Him we live, yet, when banished from Him,
192. this doctrine ascribes life. The Apostle's words, "No scrip-

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ture is of self-interpretation." The consideration of the particular passages whereon the doctrine is founded, St. Matt.
193. xxv. 45. Explained by St. Paul, 2 Thess. i. 7. God's power always glorious where exerted. Is so in hell, as far as the destruction of sinners goes. The scriptures, when rightly understood, must be harmonious. All God's judgments are privative. If they deprive men of an eternal good, are ever-
194. lasting punishments. *(Note.)* Attempt to shew that all punish-
195. ment is privation.* Eternal cannot be applied to any infliction in this life; because, whatever it be that punishment deprives us of, the course of nature would; therefore the punishment
196. can only last for our natural life. The Revelation of St. John cannot originate the doctrine. Must be interpreted so as to accord with the rest of the scripture. Does so, when it is considered as representing the consummation of the day of
197. judgment as the end of time. The beast that was, is not, and
198. yet is. An explanation offered. Passages that might imply
199. a proper eternity, limited by the context. Spiritual death, Matt. v. 29, xviii. 7. St. Mark, ix. 42. Salted with fire. Explanation offered. Proof of the sense in which our Saviour
200. used the word "perish." *(Note.)* Application of the metaphor
201. "salt" explained. The only part implying Eternal Misery is "worm that dieth not." Eternal fire cannot confer immortality. Conjecture why the fire never shall be quenched. Remarkable distinction, "prepared for you,"—"prepared for
202. the devil and his angels." The words on which the doctrine depends omitted by St. Matthew, although he twice relates the
203. rest of the discourse. Grammatical difficulty. That, and all others, removed by a paraphrase from our Saviour's own
204. words. Words in question used by Isaiah. Proof that he meant by them an instrument of destruction, not of torment.
205. First, because applied to the carcases of the wicked; Second,
206. because the fire is said to consume; Third, because a distinction in duration is pointed out by the prophet.
208. Eternal Misery of fallen angels, a difficulty; may be said to be beyond our comprehension; but if the scripture has revealed any thing concerning them, that will increase our knowledge of
209. God. Essential difference between those who have seen God, and those who cannot see Him and live. The organs, in one

* See Appendix, No. V.

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case, spiritual and incorruptible; in the other, earthy and
perishing. Man would have lived for ever, (*i.e.* to the general
judgment,) had he eaten of the tree of life after having sinned.
That the angels do: therefore our Saviour says that "their
worm dieth not." Evil spirits deprecate being destroyed be-
210. fore the time. To destroy and to torment, used as synoni-
mous. Are not so, except on this construction. St. Jude calls
that everlasting which is unto the day of judgment; and St.
Peter says the angels are cast into hell, and reserved until
211. then. Something else must be the consequence of that great
day. It will be the destruction of all that offend. The final
punishment of the angels is made contingent on completing the
number of the elect. Then man is clothed with immortality
when the angels are deprived of it. By this paraphrase, all
difficulties attending the final state of men and angels are re-
212. moved. A general judgment vindicated, as calculated to
influence all rational beings through their whole existence.
Can only be impugned on the assumption that the punishment
will be inadequate to man's offences. That must be left to
213. God. The passages thought to denounce Eternal Misery, now
concur to exhibit God as the object of love. We call evil
good, when we say God has willed Eternal Misery, and we make
annihilation a blessing. We call good evil, when we say eter-
nal existence is a curse (alas! how bitter a one!) to a majority
214. of mankind. We erect an altar to Moloch, and so far forget
the true God. The God of Christianity is the merciful Crea-
tor, who offers spiritual and eternal existence conditionally to
mortal man. A prize how glorious! a good how unutterably
perfect!
215. Several difficulties that attend Christianity, as well as natural
religion, enumerated, and solved on the scheme now offered.
Butler, in his Analogy, only proves that natural religion is
216. liable to the same objections. Mankind in all ages chargeable
with selfishness, sensuality, and ferocity. Why permitted, if
to issue in Eternal Misery? Is it part of a more extensive
scheme? This affords no solution, because to every man
existence is every thing: if that is an evil, its cause must be
217. the author of evil. But if this mortal life be the means of
immortality to as many as rightly use it, and ceases when it
ceases to be a blessing, it is then a gift worthy of our God.
218. The narrow limits of Christianity are no objection, when it is

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seen that a pleasurable animal existence is given to millions, from among whom some are conditionally to be advanced to a higher state of existence.

219. Knowledge the principle and measure of life. Sensual or spiritual knowledge; perishing or immortal. All vice, in essence, ignorance. We exist as intellectual beings no further than we know. What we *can* know, determined by our organization — what we *do* know, by the developement of our

220. organs, consequent on our exercise of them. Our organization material, till our "corruption shall have put on incorruption."

221. No spiritual life without spiritual food. Then the wicked will never put on immortality. The great bulk of mankind seek only meat, drink, and raiment; then they possess not immortality. Neither the world without Christianity, nor Christianity with Eternal Torments, can be reconciled to the facts of

222. creation as the work of a good God. The imperfection of man's nature no impeachment of the Divine wisdom. To imagine all absolutely perfect, all must be infinitely good, which God alone can be; then, as *all* God's *works* would be excluded, we should: then, on this scheme, we could not have existed. If imperfection exists, of this there must be degrees.

223. Each rank or degree must be finite. Any individual offending against the laws of his nature, would leave void his place in the rank to which he belonged. Then the angels' fall might give occasion to man's creation; man's fall by disobedience, to peopling the earth with mortal creatures capable of immortality. Circumstances of the fall. Undeniable depravity of man's nature not to be accounted for, but on the Christian

224. scheme. Adam, having disobeyed, extinction, or a new dispensation. Our existence proves the latter was chosen by God. Worthy of Him, since by it the blessing of human life to countless millions is added to that of spiritual life to as many in number as those who followed Satan in his rebellion. The penalty, the loss of the Spirit of God. Divine justice satisfied if voluntarily incurred by another. But who capable

225. of so doing? Nature of Christ. What reason suggests.

226. What revelation teaches. Hebrews, i. Colossians, i. The

227. voice of God, by reason and revelation, declares the same thing. Probable that God would employ an intelligent agent

228. such as the Holy Spirit is revealed to be in scripture. Different ranks; how graduated. Christian scheme clears the

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229. Divine goodness. Duration of the world dependent on completing the number of the elect. Why should the world be destroyed? Both explained on this system. Tempter, he
230. whose lost glory man was candidate for. God would permit him to tempt mankind only in case of equal good in either alternative. This is so on the Christian scheme. *The difference* to the individuals who possess it in either case. Faith would have been a sufficient protection to Adam. Plainly his duty. Necessary to fit him for the Divine presence. Adam's fall not permitted to shew God the result, but that fit creatures
231. might be formed to stand in the Divine presence. God's justice in punishing Christ for the sins of mankind could not be vindicated if the sentence were conscious active sin, which seems essential to Eternal Misery. But, considering it as a privation of good, and Christ as voluntarily incurring it, it shines forth as a glorious proof of love, both in God and
232. Christ. All possessions may be compared in two respects—their quantity, and the time for which they are possessed. Then Christ, possessing God's spirit *infinitely*, compensated man's forfeiture of it *eternally*. The satisfaction made by Christ, the only means of man's obtaining immortality. What are the conditions. Being born of water and of the spirit. Baptism and regeneration then indispensable to immortality. Circumcision a sign of God's covenant. Baptism the sign of the new covenant. Extended to children by Christ's words,
233. "Suffer little children to come unto me." Can God make His blessings depend on that which it is impossible for some to perform? He does so in dispensing the blessings of this life. The condition is, in either case, not an obstacle, but a facility.
234. Such are baptism, prayer, and the Lord's supper. Can be no
235. hardship to those who attain to adult age. As to infants, it requires two things, 1st. That they have no right to the withheld blessing; 2d. That the condition is one calculated to fit
236. them for the blessing it entitles them to. If the condemnation were suffering of misery, infants could not incur it. Non-attainment of that which is conditionally offered they may be liable to. The condition shewn to be wise and salutary. The act of devoting a child to God adds a motive to fit him for His presence, therefore tends to provide that which is a neces-
237. sary condition. If the blessing be lost, can the parent complain? Only of his own folly. Can the child? Only if he

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lives to know the value of the blessing. Then he can secure it by performing the condition. If parents act with the same disregard of God's laws in general, with respect to their children, they will have severed the natural ties of affection.

238. The neglect of the rites proves the parent to be an unfit channel to transmit spiritual blessings. Unbelievers cautioned not to reject this best gift of God, immortality and bliss.

239. Appeal to the reader. The point in question interesting to all. If the present attempt has failed to convince, let every one act on his belief; and, standing on the brink of hell, surrounded by infant fiends, (which the bulk of mankind must be,) let them proclaim aloud these terrors of their God.

240. Points to advert to, should a doubt arise. Truth the author's
241. object. Records his conviction that truth will prevail.

THE DOCTRINE

OF

ETERNAL TORMENTS

PROVED TO BE

A TRADITIONARY INTERPRETATION NOT FOUNDED IN SCRIPTURE.

TRUTH, like a ray from the sun, which in its direct course points us unerringly to its Author, may be intercepted or refracted, so as to conceal or misrepresent the Being it was designed to reveal to us; but, like the sun in the material system, so the Son of Righteousness, that hath risen with healing on his wings, makes himself known by the blessings he diffuses, whatever partial obscurities may remain, until the dawn of that perfect day when there shall be no more night.

Until the arrival of that day, of which we have, in our experience of God's goodness, and in holy writ, a foretaste and a sure and certain hope, we can only know Him through the medium of his works, as seen in the kingdoms of nature and of grace. At that day we shall know all things; for this plain reason, we shall see Him in whom are all things, as He is, and know even as we are known; in the full measure of our capacity we shall be like unto the Highest, and, oh! glorious consummation! shall be one with Him.

To realize this high destiny requires truth in the inward parts, which can only be attained by coming in honest simplicity to the Father of Light, who will in no wise cast out whoever will thus seek Him.

God is the God of all flesh: there must be therefore some common ground from which all mankind, even the lowest of our species, unless accident or excess has impaired his faculties, may start in search of Him. This ground is the belief in the existence of God, and that He is a being of infinite goodness. On this foundation all true religion must rest: on this foundation, which is broad and ample as the universe, demonstration will accompany every step; for he who diligently acts on this belief, whatever may be his present principles, will daily and hourly draw nearer to God; and, if the foundation be true, if He be a being of infinite goodness, must needs ultimately attain unto Him.

But if Christianity be true, the road of those to whom it is addressed must inevitably lead through the Gospel; for, claiming to be a revelation from God, no one, with the slightest shew of reason, can pretend that he wishes to attain to the knowledge of God, who refuses to be taught in His own appointed way; no one, therefore, who rejects Christianity, can justify himself as a believer in the existence and goodness of God, except so far as Christianity shall be, in his opinion, inconsistent with that belief; because, professing to be a revelation from God, if it is worthy of Him, those who reject it, reject the very object of their search—the knowledge of God, the essence of all true religion, and the highest attainment any creature is capable of.

Now if Christianity be true, the God of Nature

and of Christianity must be the same. It cannot be true, therefore, if inconsistent with the Divine attributes, especially with that which is fundamental to all religion—the Divine goodness. Christianity will pass triumphantly through this test in all points but one; in all other respects it assumes and verifies the Divine attributes, and is the only scheme whereon they can be fully justified; for although God has not left himself without witness, giving corn, and wine, and oil, in their seasons, yet it is the bread that came down from Heaven, it is the meat that perisheth not, that clearly vindicates Him as a righteous Governor, as a God of intellectual beings.

I have stated that Christianity, as commonly interpreted, is contrary to the Divine attributes on one point; that point is the Doctrine of Eternal Misery in Hell. This I shall endeavour to prove with respect to the goodness and justice of the Deity, employing the presumption which thence arises as a basis to an inquiry into the reality of the doctrine as included in Christianity and contained in Scripture; I shall therefore claim as a postulate, that the presumption against this doctrine is strong in proportion to its apparent inconsistency with the Divine attributes.

I shall then proceed to consider it as supposed to pervade the Christian system, or as standing on the authority of insulated texts; and, in order to attain a fair judgment, I shall pass in review all our Saviour's parables, and all such of His incidental expressions as appear to have any relation to the point in question. I shall also produce from the Epistles every text that appears to me to bear upon the subject. From this investigation I shall deduce

as my inference, that the doctrine is inconsistent with the otherwise uniform tenor of our Saviour's own words, with the object for which he came into the world, and with the sense in which the Apostles understood Him when enlightened by the Holy Spirit; and that it therefore does not pervade the system, but must be maintained, if at all, on the authority of detached texts.

In the course of this part of the inquiry I think I shall be able to prove that many texts, particularly Rom. v. 12th to 21st verses—2 Cor. ii. 14, v. 5—Gal. iv. 27—Eph. i. 10, are not true, on the supposition of eternal misery; and that these and others which are unintelligible or obscure, start, on its removal, into perfect harmony with the whole scheme of Christianity.

My next step shall be to consider this doctrine as practically applied in human life; and I think it will appear to be either useless, as being disregarded, or noxious, as bringing an opprobrium on Christianity and preventing its diffusion; for, as no services are accepted by God but those done in love, and none such can this produce; so, to prevent crimes, the withdrawing of existence, which is ever in the Divine power, would be much more effectual.

I shall then endeavour to prove that the doctrine can only be defended by assuming the natural immortality of man; a point which no one text of Scripture either declares or assumes, whilst hundreds declare or assume the contrary.

I shall then shew, by disposing, on St. Paul's authority, of one other text, on which the doctrine is thought to rest, that the only words that imply it, are "Where their worm dieth not;" and that these very

words are omitted by one of two of the Evangelists, who record the other words used by our Saviour on the same occasion; which I hold to be no less than a demonstration that the Holy Spirit, who it was promised should guide them into all truth, meant not by these words to reveal a decree whereby the punishment of man's sins was increased infinitely.

The probability that these words are wrongly interpreted is strengthened by this consideration, that they are attended by a grammatical inaccuracy, unparalleled, I believe, in holy writ, and that not arising from inadvertency, because thrice repeated.

Having pointed out the difficulties that attend the doctrine, and investigated the authority on which it rests, it remains, in order wholly to remove this obstacle to the reception of Christianity as the work of the God of nature and of love, that by some legitimate criticism I should exhibit the words in question in a sense that harmonizes with reason and revelation. Having done this, I shall then attempt to shew that Christianity alone can solve the difficulties which attend the history and consequences of creation; and if I can make apparent the image of God impressed upon these, no one who possesses the first principles of all religion—the belief in the being and goodness of God—can, without self-condemnation, withhold his belief from conclusions by which divine truth is harmonized, and refusing to walk in the path which God himself has pointed out, can yet hope to attain to glory, honour, and immortality.

God is great, and worthy to be praised; but acceptable praise cometh not out of feigned lips: it

is only by ascribing to God his own that we can do him honour, and we know that in honouring Him, and in that alone, shall man prosper.

Truth alone, therefore, is pure good; Error as absolutely evil; and as one or other of these prevail in our opinions, happiness or misery inevitably accompany it.

The importance to us of the knowledge of truth depends exactly on our relation to the subject it concerns; and if it be material to us to know the relation in which we stand to our fellow creatures, out of which arises our duties with respect to them, it is transcendently so to know God, and Jesus Christ whom he hath sent, because to the highest object is united the most intimate and extensive relation. It is the noblest attainment human creatures are capable of, the most excellent gift that even Infinite Goodness can bestow. All error, therefore, in this respect, all misapprehension of God's promises and threats, must taint and injure our whole state, and be to us matter of infinite concernment; and as all that is estimable and lovely in human life is so, as, by being beneficial to mankind, it conduces to the honour of God, so will he be blessed in the very act who shall remove a misconception as to God's dealings with his creatures, which extensively prevailing, dulls in our apprehensions the lustre of His glory, and intercepts the beams that issue from Him to cheer, to animate, and to bless.

The importance of the subject treated of in the following pages will justify the freedom with which it is discussed. If that freedom, however, were to transgress the bounds of honest candour, the writer would have no excuse to plead, having recorded his

opinion that truth alone is valuable; but he will add no more, since, under the auspices of this guide, he has no apprehension in following whithersoever it may lead.

It may be a consideration of expedience how far the promulgation of objections to an opinion, which is generally thought to be incorporated with Christianity, will affect its influence and diffusion; and were this doctrine, as some think it, essential, or even useful to morality on Christian principles, (and none other deserves the name,) I am so thoroughly convinced of the divine original of Christianity, of the excellence of all its parts, and of its beneficial influence on society, that I would not "rush in where Angels would fear to tread;" but thinking I can shew it to be inconsistent with the noblest dictates of truth, and the simplest principles of our nature, I hope to overcome the existing prejudices on this important subject, and to have willing hearers whilst I offer an explanation of those texts whereon the doctrine is presumed to be founded, which shall be free from any of the beforementioned objections, and which shall render every expression in Scripture, on the future state of mankind, perfectly harmonious; exhibiting the Gospel as it was at first announced by the Holy Spirit and the heavenly host, as "good tidings of great joy to all people."

In the course I have proposed I am first led to inquire, Whether eternal misery can be reconciled to our notion of the Divine goodness? and having in a few words stated the proofs we have of this attribute, I think it will appear to be inconsistent with such a doctrine. We prove the goodness of God by the evidence we have that He intends the happi-

ness of all his creatures; and if it could be shewn in any case that he does not desire us to possess the happiness of which he has made us capable, imperfection might be attributed to the Author of Nature; and it would be impossible to reconcile to that notion of His goodness which makes it to consist in the diffusion of happiness, the opinion entertained by some that God hath *unconditionally* imparted an immortal nature to creatures, whom his prescience must have foreseen would be rendered thereby eternally miserable: for to continue existence when it is and can be only productive of misery, cannot be to impart happiness.

Existence, as it is derived from the hands of God, is always a blessing, not only in appearance but in reality, not only superficially but intrinsically, even in the sight of God. Now the giving and the continuing of existence are but the same act; because, whether we consider it an original decree of God that we should retain our being for ever, or that every breath we draw is derived from Him, and is an act of his power, (which is, I think, the more rational and scriptural idea,) in either case God must foresee the whole effect of the gift he imparts, and it is destructive of the idea of His goodness, that he shall have given existence to millions to whom it must be a curse, not a blessing, and who are visited with it, only because it is his will.

It is confessed that our rebellion cannot affect the ineffable happiness of God. Can it be consistent with His goodness to continue existence to millions to whom it is pure misery, in order to exhibit them in rebellion against Himself, even

when He hath put all things under His feet, if their death or extinction shall appear sufficient to vindicate His power and justice?

Should any one object that the existence of misery in any degree, contradicts the attribute of Goodness as infinite, I offer the following thoughts as sufficient to vindicate that attribute. Although we can fancy a state more perfect than the present, higher in intellectual and moral excellence, in which, being endowed with a stronger sense of right, and having less inclination to disobey, we should be consequently less liable to misery; yet the goodness of God is manifested in giving existence even to the rank of beings to which we belong, though many are called and few chosen, for a chasm must otherwise have existed in the gradation which extends from the Deity to the dullest insect. It is conceivable that God might have withheld existence; because, from the large portion of the animal nature to which the spiritual is joined, the majority might neglect to cultivate those peculiar faculties whereby the Deity is discerned, (for flesh and blood cannot discern Him,) and even though they should, like "brute beasts made to be taken and destroyed, utterly perish in their own corruption," existence, however, is a blessing, as opening the way to that happiness of which our nature is susceptible; a happiness to be attained by the volitions of moral and probationary agents. But the power to offend is essential to morality; for one who is irresistibly acted upon is but a passive instrument, to whom neither merit nor demerit can be ascribed. This, then, being the case, it was necessary that misused endowments should cause misery, as much as should

suffice to deter moral agents from offending, or, failing so to do, should limit their power. Here then the goodness of God is seen in producing the greatest possible good with the least possible evil; but were the evil greater than the least possible, we might justly say to Him, Why hast thou made me thus? For it would be obviously better for the individual that existence should cease, when only productive of pure misery.

It will be seen, then, that God's goodness is vindicated precisely at the point where nature and revelation would differ were the doctrine of eternal misery a revealed truth. Natural reason teaches us that God is infinite in goodness, and revelation gloriously confirms its teaching in all points but this one; which is one of tremendous importance, since it includes God's relation to ninety-nine of every hundred of mankind THROUGH ALL ETERNITY. If this doctrine be excluded, nature and revelation mutually support each other; and where they fail to do so, it is absolutely certain that they cannot be rightly understood. This consideration applies as strongly in support of my interpretation as in opposition to the received one.

Eternal existence in misery is no less inconsistent with God's attribute of justice; for the first principle of equity requires that those who are to be judged by a law should be able to comprehend both the crime and the punishment. Man cannot do so, for this plain reason—his understanding is finite, the sentence infinite. There must be proportion between crime and punishment: there can be no proportion between finite and infinite. The consciousness of this has made very able writers speak of a sort of infinite evil in sin, forgetting that of all

things in the universe, infinity is the only thing of which there can be but one sort, since nothing greater is possible, and any thing less would not be infinite.

It is observed by one writer, that our works are finite, but our sins are infinite. If our sins are not our works, what are they?

God having been pleased to make man a moral agent, He deals with him as such, and offers to his understanding blessings and threats, as motives to enforce the law he has promulged. These can operate as such no further than the understanding can embrace them; but the understanding can form no idea of infinite; it is, therefore, no moral motive. Now since God does nothing in vain, eternal torments cannot be proposed as moral motives, for they must be infinitely more than can operate, because the highest idea we can form of them must be essentially different from, and infinitely less than, the thing threatened; therefore the largest part must be in vain.

To illustrate this want of proportion, suppose a man applies himself to find out the *extent of infinite* punishments, (let me be forgiven a contradiction in terms,) and pushes his inquiry to the utmost either his faculties or his time may allow of, still infinitely more will remain beyond; for even the longest life, wholly employed in the attempt, would be insufficient to gain an idea of infinite and eternal. Now that which is beyond the reach of human faculties, must be useless as a moral motive. It cannot be said that it is useful, because more than can be conceived, and therefore a motive rising in force; for, consistently with our notions of the Divine justice,

we might attain to more than enough in finite quantity, without overstepping the limits of our conceptions. Say a thousand years of torment for every moment of sin, yet this would be as nothing to eternity. Now, having more than enough, to say that infinitely more is useful, is to deny that God is either wise or just. He is not wise, because he lavishes an infinite machinery without, after all, in most cases, attaining his object; nor just, because he disregards proportion between crime and penalty, and condemns man by a law he cannot fully understand. The sentence on the wicked cannot be that which the wisest and the best cannot attain to the knowledge of. God having made it our duty to know His law, it must be practicable to attain to that knowledge.

The man who, with respect to human laws, should deny that there ought to be proportion between crime and punishment, would be considered an object of pity or derision; of pity, if his faculties were so weak as not to perceive the necessity of such proportion; of derision, if, with power to discriminate, he should fail to do it, and yet think himself qualified to discourse on the subject. Are human laws then more perfect than those of God? or shall we think to vindicate the honour of God's law by shewing it to want that which is fundamental to all laws. To enforce this by an instance, suppose a man to have been guilty, in his twenty or thirty years of active life, of an accumulation of crimes, more than the history of a whole kingdom for a century would parallel,—to have spread ruin and devastation over provinces and empires,—to have been the cause of murdering, for his own immediate

gratification, millions of his fellow creatures:—as with him every act was a crime, so, if for every breath he drew a year of torment was awarded, the most vindictive would cry "Hold, enough." Six hundred millions of years would, if any duration could, expiate even guilt like this; and if no duration could, what could justify the infliction? But this is an instance of a monster in the history of the world, and the punishment is threatened not only to him, but to our next door neighbour, and to ourselves, to all that fall short of the righteousness that shall inherit the kingdom of Heaven. But the worst still remains behind; for even to this most heavy infliction infinite misery is added. Will it be said, as by the demons of the Inquisition, "for the love of God?" Call down fire from heaven and be blameless; but pollute not God's holy name by ascribing to Him judgments like these.

God's love and mercy are but his attribute of goodness, manifesting itself towards his creatures, and they are plainly affected by any argument which tends to impeach that attribute. His wisdom and truth are in like manner included in his justice, since it is wholly impossible that conduct can be wise, or consistent with the simplicity of truth, which is not just. Indeed, although in condescension to human faculties the Divine Being is spoken of in Scripture as good, and just, and merciful, we approach nearest to a right conception of Him when we consider Him as the Being in whom all excellency concurs, and best describe Him as Wisdom or Truth.

To say that God will be justified when he judgeth, and yet that he will judge so as, according to our

present knowledge, seems unjust, is but to say we have not faculties to know what justice is; or, in other words, that we are sure God is just because we know nothing about his justice.

Can it then be denied that this doctrine is apparently inconsistent with the Divine goodness and justice? Will you not call for the authority on which it rests? At least it must have every other mark of truth;—it must minister to morality,—it must be founded in the nature of man,—it must pervade the Gospel,—it must form the warp to the woof in our Saviour's work and the Apostles' preaching. The very reverse of all this is the truth. It is exclusive of Christian morality, for that is founded in love;—it is contrary to the nature of man, for that is mortal;—it does not pervade the Gospel, for that, in its general tenor, is opposite to it;—it does not form the warp to the woof, for our Saviour says he supplies both, he gives immortality as well as happiness. Whereon then does it rest? On a single text, attended with difficulties enough of its own, even were it supported by all the rest of Scripture. I will proceed to justify my assertions by pursuing these heads of inquiry.

In considering the doctrine of Eternal Torments as practically applied in human life, I think it will be found to be inconsistent with the first principles of religion and morality. The first and great commandment, both in the law and gospel, is, to love God with all the heart, with all the soul, and with all the understanding; that is, with an entire, full, and perfect preference and affection: and to this end it is indispensible that we should know Him as endued with all perfection, and as our only real

benefactor and friend. Now as it is inconsistent with our frame and constitution to love those from whom we expect evil, so, in proportion as this doctrine shall prevail in our minds, the entireness of our love to Him must be broken, because *that* is essentially founded on our conviction that He is perfect goodness, and that all his creatures have an interest in his love; which cannot be true if he has created and preserved the vast majority of them for eternal misery. But better than we can know this, we do practically know that God is love; and as we must strive in the measure of our abilities to be like Him, it cannot be our duty to believe that of Him which we dare not imitate. This doctrine, unlike every thing that comes from God, in proportion as it prevails, excludes heavenly-mindedness,—it weakens faith,—it destroys love. In any one to whom it is proposed it must cause doubt; enforce it, you excite distrust; establish it, and you cause horror and despair. If this is the light of Scripture, enter with it a few steps into the dark profound; see the bituminous lake thickly peopled with such things as we are; see hatred and malevolence pervading all and towards all; see torturing agony filling every limb, every muscle, every nerve. To help your imagination, fancy you see all the inhabitants of this great metropolis assembled, swell your idea to the whole population of the empire, add Europe's millions, summon Asia's myriads, and when Africa and America shall have augmented the tide, plunge them all into this state of thankless, thriftless misery for some short period; contemplate them here, and if you have the heart to do it, WISH THEM IMMORTALITY. "Is thy servant a dog that he

should do this great wickedness? Can it be better then to fall into the hands of man than of God?" Since you would abhor yourself if you could but wish this, can you love God whilst you think it is his pleasure? you can only by persuading yourself that there is some way, to us unknown, of reconciling this doctrine to the Divine attributes; which would be admitting that for which I am contending —that they are, apparently at least, inconsistent.

Now apply this test to the punishment really threatened in the Scriptures—destruction from the Divine Presence—and you will find the more it is feared the more effectually it brings you to God; it strengthens faith, it increases our love of Him, and makes heavenly-mindedness our habitual temper. The fear of eternal torments must make those who know that they are the offenders against whom they are denounced, and that they themselves will certainly become subject to them, dread, and even hate the Being who they think can take pleasure in inflicting them. The fear of exclusion from the presence of God necessarily includes in it a degree of love of Him from whom we fear to be parted. Here, therefore, is a germ of spiritual life, which will increase more and more until the perfect day.

The person who through fear of eternal torments should abstain from sin, is in no better case than he is "who prays that he may be seen of men; verily he hath no reward of our Father who is in heaven;" and one dying under the influence of this fear can have no entrance into bliss, for love is not shed abroad in his heart; but let the true fear of God prevail, and precisely co-extensive is our title to Heaven, for those who seek him as the God of love

he will in no wise cast out. Thus, as I think it is undeniable that the love of God is the only principle that can sanctify our actions; and as fear of banishment from God necessarily includes love, so the morality of our lives is secured by the one doctrine, but precluded by the other; for no action proceeding from the fear of suffering torment can ever reach to Heaven; and as we must pass into the state of desiring to attain Heaven before we can do any thing towards it, the whole doctrine of Eternal Torments is shewn to be useless, as not contributing to man's salvation; and therefore once again proved to be not from God.

The many wise and good men who have contended for this doctrine, whilst they felt in some degree the difficulties that attend it, have been, I doubt not, principally influenced by two considerations—respect for the apparent meaning of the Holy Scriptures, and an apprehension of the consequence of removing the restraint which so awful a threat might be expected to operate on the sensual and profane; motives by which I should be sorry not to be sincerely influenced, and I should be equally sorry to assume that I entertain them more honestly than many whose opinions on this point I have presumed to question.

If I have been successful in raising a probability that the Spirit of God never pronounced this awful threat, this most strange and unnatural fruit of Almighty Love, the further arguments that militate against it will be more readily admitted, our belief of them derive a safer warrant, and I shall feel little embarrassment as to any apprehended consequences:

"The arm of God is not shortened" that it cannot either save or destroy.

In the administration of criminal codes of law, it is so much the result of experience as to be admitted as a principle, that the certainty of punishment following the commission of a crime, is of much more efficacy as a preventive than the utmost severity of enactment; because the more disproportionately severe, the greater the chance of impunity, either from the compassion of the judge or of those on whom its execution depends. This is seen every sessions in London, where jurymen deliberately violate their oath to avoid what seems to them the practical injustice of the law. Now if this be so in cases where no bias exists, will not the acknowledged partiality we all feel in our own cases operate in the same direction? will they not fancy a disproportion between crime and punishment, where no one can shew any proportion? will they not plead for the gratification of those appetites, in the degree desired by each individual, which nature has made necessary, in some degree, for the maintenance of life? will they not remember that the goodness of God endureth yet daily; that He causeth his sun to rise on the evil and on the good; that He giveth corn, and wine, and oil, in their season; that in his wrath He thinketh upon mercy; that "He will not break the bruised reed, nor quench the smoking flax;" that "He tempereth the wind to the shorn lamb, and gently leadeth those that are with young?" will they not say, "Shall we, being evil, give good gifts unto our children? and how much rather our Father who is in Heaven?" Now

one to whom these considerations are present, must find it difficult to believe the certainty of the execution; and then the more severe the threat the less effect it has, because the sinner's escape from it is the more probable; and indeed the fact corresponds to this probability, since we see that sinners practically disbelieve the doctrine. The doctrine, if believed, should be universally efficacious: but still, as in old time, "The many go in the broad path that leadeth to destruction:" and for this there has been but one remedy found since the world began; that is, shedding abroad the love of God in the heart, which this doctrine never can do.

"As perfect love casteth out fear," so I am inclined to think perfect fear casteth out love; and to have fear in perfection, no better means can be devised than to tell a consciously guilty sinner that eternal tortures await all those who do not by their practice shew that they desire to be holy as God is holy; but tell the same often-baffled searcher for happiness, who has asked and had not because he asked amiss, that the sentence is gone out against him, as possessing only Adam's mortal nature; that the dart of death is already at his heart; shew him the grave yawning at his feet, from whence is no redemption; then raise his feeble faith to see the Hand from Heaven within his easy reach, and new-born love will warm and cheer his heart, his whole frame will glow with hope, the purple fluid (but now stagnant with fear) will again perform its healthy round, and hours, and days, and years of usefulness brighten the flame, which, meteor like, shall pierce the heavens, and lift him to a throne. "Love," says the beloved Apostle, "is the fulfilling

of the law; it is the alpha and omega, the beginning and the end." But how can it dwell with everlasting burnings? Fear of offending God, fear of being banished His presence, may consist with love of him; but as fear beyond this prevails, love must yield; and all pretended motives to come to God, inconsistent with love, must be erroneous, for He is love, and we must strive to be like Him.

That "God is love" may be proved with perfect demonstration, from reason, as well as from the words of the beloved Apostle. It follows from God's omniscience that, seeing every thing He had made, He could say "And behold it is very good;" because, if in the original intention and execution there had been defect, it must have arisen from an imperfection in the Author. He must be love, then, so far as his creatures act up to the nature he has given them. To the Angels, therefore, who, from the excellency of their nature, are secure from sin, and to the lower creation, who, from their limited powers, are restrained from it, (being under the guidance of instinct,) He must be love, as certainly as He is wisdom and goodness. Now if He necessarily loves the two natures of which our being is compounded, must he not be love to that which himself has formed by their union? But all do not, in this rank, act in conformity to His will. The power to act, however, still is derived from Him, and must be therefore "very good." To us, and to all free agents, then, who possess that power, He must be love, and He is love so long as He continues existence; but it would be inconsistent with His nature to continue existence to those who employed it contrary to His will; and thus He is kind to the

unthankful and to the evil, in causing those who "Sow to the flesh to reap corruption," and in making "The wages of sin death."

In denying that the doctrine of Eternal Torments is a part of God's law, and that because inconsistent with his nature, I do not mean to deny that it may restrain from gross sins where believed, and, by checking irreligious practices, facilitate the approach to religion; but so may a broken limb, or any misfortune in life. In like manner I would not deny that an edict of a powerful sovereign, forbidding any one, on pain of death, to pass through a particular street, might produce that effect; though I should not hesitate to say, if it were not founded on some adequate benefit, that it could not form part of a perfect code of law. But whatever else the belief of this doctrine may do, how much soever it may restrain from crimes, (and prisons and chains have a strong claim to the same merit, though we are far from wishing to apply them universally;) this I broadly deny, that it has any tendency to excite in us the love of God. And as I hold it to be an universal proposition, that the more we know of God the more we shall love Him, I suppose that that can be no addition to our knowledge of Him which excites no additional love. Now this doctrine, if true, would be the most extensive branch of knowledge, because it would include His relation to the greatest part of mankind for the greatest duration.

To shew that the doctrine is necessary to uphold morality, it must be proved that it is generally believed; and that, where believed, it is effectual to this purpose: because, if not believed, it confirms what I have said, that it is useless. If believed, and

not effectual, it is worse than useless, because it must exclude the love of God, the indispensable concomitant of spiritual life; for, however we may in submission kiss the rod that chastens us, it must be done, I think, in the *hope* of conciliating the hand that guides it; and, being the suggestion of hope, we should cease to do so when despair prevails.

If men would be worse on this fear being removed, it would be only so far as they now act on religious principles;* because all the other ill consequences of vice would remain: and if the truth is, that avowed and practical unbelievers are restrained now by the laws of their country, the opinions of their fellow men, and the injury to their fortune, their health, and their happiness, which they know will result from vicious practices, then that doctrine, which shall exhibit God's love towards us more strongly than another, is just so much the more favourable to virtuous conduct; because morality, as it contributes to eternal life, can only be founded in the love of God.

It is not the number or enormity of the crimes a man has committed that determines his future fate, but the state of mind in which he is overtaken by death. Thus many, who have not committed a tenth part of the gross sins with which the late pious Mr. Newton charged himself in his past life, will be excluded from heaven, whilst he will hear the rapture-stirring call, "Come ye blessed of my Father, inherit the kingdom prepared for you;" and even the

* By religion I mean a sense or consciousness of our relation to our Creator. So far as any individual, at any one moment, possesses that feeling, he is religious: being fully possessed by it is true religion, and the perfection of our nature.

publicans and harlots shall enter in, and ye yourselves (the decent self-righteous pharisees) be thrust out. The future state of the wicked cannot, then, be one of eternal suffering, and that in proportion to the number of their crimes, because intention is essential to crime; but the deeper persons become immersed in sensuality, and, therefore, in one sense, the more criminal their conduct—that is, the more contrary to God's law—the less their sense or consciousness of their crimes. Now, since their final doom will be determined by the state death finds them in, it will be alleviated by their being past feeling, and having given themselves up to work all uncleanness with greediness. Their last state will not be worse than their first in its consequences; nor can this be rectified by their being awakened to a sense of their enormity when it is too late to reform; because that will not make actions criminal which were committed in a state of insensibility. But if the "Wages of sin is death;" if "The punishment be destruction from the presence of God, and from the glory of His power;" then the sentence executes itself, keeps pace with the crime, and becomes certain and irreversible, when the criminal, having filled up the measure of his iniquity, the grieved spirit of grace returns to God who gave it.

In cases where the words of Scripture admit of various interpretations, if one can be pointed out that harmonizes with the whole current of revelation, it has a decisive claim to be received; but, authoritative as this test is, it admits of corroboration by adverting to the analogy of nature. Since

all Scripture, when rightly understood, must harmonize, because it is all the dictate of infinite wisdom; so the acts of the same God, as seen in the kingdoms of nature and of grace, will mutually illustrate and confirm each other.

The identity of result that will flow from obedience to the laws of nature and of Christianity, proves their common origin; and wherever the analogy fails, a doubt must arise; whilst the proof of an inconsistency evinces the interpretation to be false. The knowledge and the love of God are equally the objects of revelation and the perfection of our nature. Our appetites, our faculties, and our moral relations, all have their proper exercise when they tend directly to produce this knowledge and love. I will endeavour to illustrate this in all these respects.

Our appetites, which, in their temperate gratification, are always productive of pleasure, are implanted in us for the preservation of that being on which our mental faculties, and our moral relations, depend. These both nature and revelation make it our duty to gratify to the point that may most conduce to the honour and glory of God. Our mental faculties are under the same restriction, and under no other—always pleasurable in their exercise when employed on worthy objects; and then always piercing the sky, and terminating only in the presence of God. These fit us each for the other:—our appetites properly regulated for the exercise of our mental faculties;—these for the performance and enjoyment of the duties of our moral relations;—these, again, for the presence of Him whose kindness

is over all his works, and who has made every step of our progress pleasant in itself, and an introduction to higher pleasures and nobler exercises.

The appetites and faculties controled by nature and religion, exercised in the relations of this life, admirably fit us for life eternal in the presence of our Father and our God. The filial affections first make us feel how endearing the kind offices of parental love. It is equally a dictate of nature and Christianity, that those who personify to our infant faculties the Deity, to the love of which our faculties are to expand, shall themselves make love habitual to us: and no limits can be assigned to this germ of love, which will, in its progress, embrace our kinsfolk, our countrymen, mankind, all created nature, and nature's God. Here is the true principle of the immortality of the soul. Here nature and revelation concur in bursting through all restraint, and leave behind them all limits to our being. The life within us is divine in its origin; divine in its tendency; and divine in its result. This is the true immortality of man. Proofs of this immortal tendency may be found in all the duties of life; every one of which, even the most subordinate, performed in a right spirit, will have an influence in brightening those enjoyments of which, here, they are the foundation and the materials God has furnished us with for building that house eternal in the heavens; which, as one star differeth from another star in glory, will be excellent and splendid, in proportion as we shall have availed ourselves, by the discharge of those duties, of the opportunities afforded us, by the divine goodness, of laying up treasures of good works applicable to this purpose.

The general principle of immortality is partaking of the divine nature. Every action of our life must make us more or less resemble God, as it is conformable to, or inconsistent with, His nature. Every wise or just action that we perform makes us more like God—increases the divine life, the principle of immortality within us: and precisely, in proportion as these are habitual to us, we become like unto God, and advance towards being one with God; which is the awful blessing our Saviour commands us to aspire after, and which plainly we shall attain unto, when we shall see all things in their true light, and desire nothing but what God desires, and shall, in the full measure of our capacity, advance His honour and glory.

In this view it is as true as that God is in heaven, that no action of our life is without its influence on our eternal state; and that for every idle word that men shall speak, God will judge them. Our future state depends (as our present one does in true happiness and enjoyment) on our partaking of the Divine Nature; and this, on our state of mind (as exhibited by our actions) being conformable, or contrary to the will, that is, the nature, of God. Every thought of our hearts, then, must affect the sentence finally passed on us.*

* The highest attainment man is capable of is to resemble God. He is most like God when in all things he desires God's will to be done:—that, being his highest attainment, is his highest duty. To desire God's will to be done he must know it as such. He cannot know that to be God's will which he cannot desire; because that cannot be man's duty which it is impossible to perform.

Man cannot desire God's will to be done in all things, and yet not desire it, as to the great bulk of mankind, for the greatest duration.

We shall have become most like unto God when we shall have done all the good that is in our power; and it is impossible we should do this until we act solely from a desire of pleasing and resembling Him. Then, and then only, do we possess the principle of immortality: for the same actions, performed on this principle, and on any other whatsoever, will have this remarkable difference,—that whilst the one makes us immortal, the other removes us from immortality, by consuming a portion of our present existence on objects contrary to God's nature, and that reach not beyond the grave.

I will illustrate this in the instance of alms-giving. He who in giving his goods to feed the poor, does it that he may be like his Father who is in heaven, will do it so as most to advance His honour and glory, and will therefore study so to bestow his alms that the best interests of those who need them may be served. Thus with the mammon of unrighteousness he obtaineth a friend who will receive him into an everlasting habitation. Now the most benevolent man the world ever saw, who acted from any principle short of this, has no hold on immortal life, no

This argument is not founded in the ignorance of man, because it increases in strength in proportion to man's approach to the perfection of his nature.

The same argument may be thus stated:—

It is man's duty to desire God's will to be done in all things.

That which is his duty he must be naturally capable of performing.

Man is incapable of desiring that the majority of his fellow-creatures should be eternally miserable in hell.

Then it cannot be his duty to desire it.

Then it cannot be God's will.

ground on which to hope for reward in heaven; and for this plain reason, that he is essentially different from and opposite to that nature which alone has immortality. God desires the welfare of all created beings. The person of whom we are here speaking, with the power of advancing the true welfare of some individuals, at least of desiring it, confines himself to a temporal object. Perhaps he acts from a desire of creating dependants, of exhibiting power, or of establishing authority. If his measures are prudently taken, he has his reward; but here an idol is erected in place of the true God. But perhaps he does it for the sake of the employment it affords, to avoid the tedium of idleness, or to be well spoken of by his fellow men; these objects he may obtain, but he will rob God of his glory. Again, he may have acted from a natural feeling of compassion, and relieved the wants of others to spare himself the sight of misery, or the consciousness of having caused it by refusing relief when in his power; or he may have acted from a real desire to relieve the temporal wants of a fellow-creature: again, we may say, verily he has his reward; a pleasing feeling will result from the consciousness of having, in some degree, performed a duty; but the divine life must be extinct within even him who can advance thus far, and refuse to be like God in desiring to advance the eternal interest of one, over whom he must have some influence. He who refuses to do this, erases his own name from the book of life. And although of him it may be said, "He is not far from the kingdom of heaven," in vain shall he knock, unless, by giving heed to the words of eternal life, he shall

come to see the error of his ways, and, in true humility, seek that spiritual life unto which he is yet a stranger.

Now, as we plainly owe all loyalty, and obedience, and love, to the Giver of all good gifts, it can be no wonder that the God of truth does not accept that as done unto Him which was never so intended; and which, in wanting that intention, wilfully and wantonly excludes the only good for which all things were created: for all temporal good, to beings capable of immortality, is only with a view to eternal;—and how good soever in its proper relation, becomes evil when rested in as an end.

Here is a plain and intelligible test of the principle of immortality; and as no Christian will say that without the spirit of God we can enter into life, or that those are led by the spirit of God who act without reference to Him in those points wherein he has plainly revealed Himself to us; so all who have not the spirit, or who perform their actions in a manner different from his obvious teaching and intentions, must be concluded under sin. Now that the majority, acting in this manner, are placed in so awful a predicament, is in strict conformity, as well to the experience of all ages, as to the words of our Divine Master; who has declared that "Narrow is the way, and straight is the gate that leadeth unto life, and few there be that find it"; whilst "Broad is the way, and wide is the gate that leadeth to destruction, and many there be that go in thereat." The fate of the many then we find included in the alternative of immortal happiness; and difficult indeed will it be to justify the ways of God to man, if this multitude, which is the many to the few, even

among those who are called, and transcendently so, if we include all who partake of our common nature, (and whilst even the few are declared to be "A company which no man can number,")—if, I say, this multitudinous multitude are found to possess an immortality of pure unmixed misery. But that they do not, is further proved (thanks be to God) by this consideration, that with the single exception of acting in conformity with the will of God, which we have already seen, alone includes eternal happiness; all other acts, in their intention, which is the essence of a moral act, terminate in time;—even those which in their circumstances are akin to virtue, from the want of the immortalizing principle, terminate in time,—and in the government of an omnipotent and righteous Sovereign, determine the character and consequences of all other actions still more alien to his perfections; and the fate of all beings by whom they are performed.

Nothing in all nature is preserved longer than it produces the effect for which it was created,—and every thing tends to destruction, when perverted from its original purpose.

If there is any one truth in Scripture more certain than another, it is that the scheme of man's redemption, by the sacrifice of the death of Christ, evinces the love of God towards mankind: and from the time when the sentence of death was respited in contemplation of that sacrifice, until he came on earth to complete it, it is always characterized by the Holy Spirit as good tidings of great joy to all men.—Now, if an interpretation of a particular text is offered, whereby it becomes a savour of death unto death, as to the great majority of the human

race;—if mortal perishing man, without being made in any respect the better, is plunged into a new Styx with an opposite effect, and instead of being made all immortal but the heel,* has that lower extremity alone endued with an infinite capacity for cursings;—if the death of Christ turns the sentence, pronounced in mercy upon Adam's nature, "In the day thou eatest thereof thou shalt surely die," into a new grant of existence productive only of eternal unvarying misery;—how can it be justified, as the word of Him who cannot lie, that it is good tidings to those, who, but for it, would have known infinitely less misery both in kind and duration? We have Our Saviour's word, that He came not to condemn the world, but to save;—that it was condemned already, by the original sentence on all mankind, in the persons of our first parents, which nothing could repeal, but the full, perfect, and sufficient satisfaction, that He Himself came to offer. Now since satisfaction was the only condition of remission, *that* could not increase the severity of the sentence ten thousand fold; but as Our Saviour came to save, not to condemn, and that because they were condemned already, the sentence on mankind must be sought for, in the then existing records of the Divine Will.

That parting from life, or being deprived of existence, was the original curse, may be proved from each and all of the following:

The terms in which it was expressed.
The execution of it in Adam's case.
The expiation of it by sacrifice.

* "It shall bruise thy head, and thou shalt bruise his heel."

The acceptance of Abel's, and
The rejection of Cain's offering.
The immolation of Isaac.
The mosaical rites.—
The scape goat,
The paschal lamb,
The blood of oxen.

And above all, by the great sacrifice that these typify—

The death of Christ:—also from

The words of the Apostle, "Without shedding of blood, there is no remission of sins." And that sentence is clearly death, as denounced against all, in the words, "In the day thou eatest thereof thou shalt surely die;" and God removed "Adam from the tree of life, lest he should eat, and *live for ever*." It is death * then; eternal death, through the Christian system, the second death, that is the inevitable fate of all that do not, in some degree, love God:—and all who do, under whatever dispensation, since they can do it only by the influence of his Holy Spirit,† may know that their capacity for immortality is renewed within them, through the general satisfaction made for sin, by the Lamb slain from the foundation of the world.

Those who, in zeal for the Word of God, contend for an apparent meaning, namely, Eternal Torments,

* Death, as the consequence of Adam's disobedience, was not a mere judicial sentence to be executed at some future time; or, as is the case at human tribunals, liable to be remitted altogether, but a revelation of the nature of the thing; as simple a truism as this, that those who depart from the principle of life, so far quit life.

† It may be necessary to remark here, that I only mean to assert, that where God's spirit is, there is life.

though they thereby make the blood of Christ an unrighteous thing; for what they consider the literal meaning, though the letter worse than killeth, whilst the spirit giveth life; like the pharisees in our Saviour's time, make broad the borders of their garments and enlarge their phylacteries, whilst they disregard the weightier matters of the law; mercy, justice, and faith.

Our Saviour uses various parables to illustrate the effect of receiving or rejecting the kingdom of heaven; and in all these, as the words of divine truth and wisdom, no christian can doubt that in the imagery every propriety will be observed; that the points of highest interest will be the most clearly exhibited; and since, if eternal, duration will be infinitely the most important point; so, this being uniformly omitted, the parables will be found to preach another doctrine than that of Eternal Torments. It will be very material to observe the distinction between the words of Him who knew all things, and to whom God gave not his spirit by measure, and those of any mortal not under immediate inspiration. By our Saviour, the real nature of man, and the ultimate consequence of his actions, were more clearly discerned than the connection of the most familiar cause and effect is by us:—He sees and speaks of things that are not as though they were, and, in conformity to this idea, He says, "To know me is life eternal," although the sleep of death must intervene: therefore, when he threatens exclusion from the marriage feast, to make us dread to incur it, it must be the worst that can befal us, or more would have been expressed.

The first parable in St. Matthew is that of the

sower. The seed is his tender of life immortal, which, from various causes, proves unfruitful; in some cases it is caught away by the wicked one, and those who have it and part from it, lose the kingdom, but no hint beyond this: some receive the word with joy, but bye and bye they are offended, and in them, not having root, it withereth away; a poor emblem of eternity. Another receiveth seed among thorns, and he, being unfruitful, obtaineth no entrance into the kingdom. There is no other essential difference noted between those that fall away and those that persevere, than that in one, their nature prevails unto death; in the other, grace unto life. The seed fails three ways, and in each brings forth no fruit: no hint is given that it produces poison, or any thing noxious.

Being under the sentence of death, as the children of Adam, the loss of the immortality offered us is beyond comparison the most interesting circumstance; but if the rejection ensured an eternity of misery, that would be in a much higher degree the object of interest: now, our Saviour omitting to notice it, by the rule mentioned above this parable tacitly excludes the doctrine.

In the parable of the wheat and the tares, the householder says, he will direct the reapers to gather first the tares, and bind them in bundles to burn them; but the wheat into his barn. This is surely represented to us under a familiar figure, that we may understand it. The tares are destroyed with fire, because worthless, as are the wicked, not piled in store houses to shew as trophies which God had gained from the enemy: and here it may be remarked, if any one should doubt the complete

analogy between the kingdom of nature (wherein nothing is preserved after it has fulfilled the purpose for which it was created) and that of grace—from life being continued to those who are apparently past reformation—that this parable illustrates it; "Nay, lest whilst ye gather up the tares, ye root up also the wheat with them."—In the explanation of this parable, our Saviour says, that the angels shall gather the wicked, and cast them into a furnace of fire; "There shall be wailing and gnashing of teeth."*—Here again is no allusion to duration, infinitely the most important point of view; but imagery is used, of great force and propriety as exhibiting the feelings of the banished, but ridiculously weak if you add eternity to it. Fancy, if you can for a moment, that the great and good God can take pleasure in protracting existence to his creatures, in order that they may be eternally wailing and gnashing their teeth; or fancy, if you can, that His creatures can behold Him, whom they have contemned and set at nought, come in His glory, with all His holy angels, to receive the blessed into His kingdom, from which their crimes will have excluded them; and that their eyes will not gush out with water, and if their heart strings crack not, that they will not gnash with their teeth.

* The application of wailing and gnashing of teeth to the day of judgment is plainly made and confined thereto by our Saviour, in the 13th Chap. of St. Luke, 28th and following verses. "There shall be weeping and gnashing of teeth; *when* ye shall see Abraham, &c. in the kingdom of God, and you yourselves thrust out." And in the marriage of the king's son, the reason assigned for the weeping, &c. is that "but few are chosen," which must apply to the time of the choice.

The same chapter contains yet another parable, of a net cast into the sea, which, when full, being drawn to shore, they gathered the good into vessels, but cast the bad away. Can any similitude more forcibly express that no further purposes are included in the divine economy, to which the wicked can be subservient, and that casting them into the furnace of fire, is casting them away, as men throw that to the all-devouring ocean which they have no motive to retain?

From the parable of the labourers in the vineyard, it appears that there is no essential difference between those called early in the morning and those in the eleventh hour; yet if the latter had not hearkened then, they must have remained in their sins, whilst the former are admitted into heaven. This is conceivable if we suppose they were consumed as tares taken from among the wheat, but not if we suppose Eternal Torments, and Eternal Blessedness, with so slight a shade of difference. The lord of the vineyard says, "Is it not lawful for me to do what I will with mine own?" Who shall say God cannot so far forgive the sins of the impenitent, as to dismiss them from further suffering when their probation is ended? "Is thine eye evil, because I am good?"

"Two shall be grinding at a mill, the one shall be taken and the other left"—that is, left in his sins, to his natural fate. We ask forgiveness, and we expect to be forgiven: our companion goes on doing what we were doing, and we sentence him to Everlasting Torment.

The next parable is that of the merciless servant, who having obtained his sovereign's pardon of a very

large debt, represented under the figure of 10,000 talents (nearly £2,000,000 sterling), goes out, and finding a fellow servant who owed him 100 pence (about 3 guineas), refuses to extend to him the mercy he had obtained, and casts him into prison till he should pay the debt. His lord, on hearing this, revokes his pardon, and delivers him to the tormentors till he should pay all that was due unto him, which he could not have done until he had restored the existence he had received from him. Here is a representation familiar to the auditors of the conduct of an earthly king, the equity of which is plain to the most prejudiced; and both in the first command which is revoked. "That he should be sold, and wife, and children, and all that he had, that payment should be made;" and in the final sentence, "That he should be delivered to the tormentors, till he should pay all that was due." It is clear that the principle proceeded on is, that he should be made to part from all that he possessed: now, existence is a possession, a talent, a blessing, and when it is surrendered, full payment is made. Surely, if this weight of debt did not so essentially exclude from God's presence, but that the debtor might have been forgiven; the asking a debt from another, though with some cruelty, could not damn him to an eternity of misery:—but the temper in which he performed that action might exclude him from heaven; love being the wedding garment. It would not be contrary to God's nature to forgive us our load of offences, and admit us into heaven, if we forgive our brethren; therefore, that which excludes us from heaven is want of charity, or love: and of this we can measure the extent, and can understand how it shall unfit us

for God's presence, but not how it can deserve Eternal Misery. In this parable is nothing that alludes to duration, but an image is used that excludes the hypothesis of a barren unprofitable eternity, for it is done that payment should be made.

The parable of the wicked husbandmen, who slew their lord's son, is to the same effect; "The lord of the vineyard will miserably destroy those wicked men, and let out the vineyard unto others, who shall render him the fruits in their season." The marriage of the king's son follows next in order. Here those invited not only reject the proffered kindness, but slay his servants; "And when the king heard thereof, he was wroth, and sent forth his armies, and destroyed those murderers, and burnt up their city." Now observe; "Then, saith he, they that were bidden were not worthy; go ye therefore, and bid as many as ye shall find to the marriage"; and, on beholding a man not having on a wedding garment, he saith, "Bind him hand and foot, and take him away," (ill furnished he must be for eternity); "And cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." The parable of the wise and foolish virgins, which clearly represents those who perform, and those who neglect, the condition of salvation, cannot be reconciled to the notion of future torments; since that interesting point, if true, could not be omitted by a Divine Instructor. The foolish virgins come not till after the door is shut, and the bridegroom says unto them, "I know you not." The parable of the talents follows, and I suppose not much doubt can be entertained, that under this figure our mental endowments are prin-

cipally meant; since our disposal of the goods of fortune is only the overt act that shews the disposition of our mind. Mark, the blessing here promised relates to the highest, noblest, and best, of all possible attainments, "Enter thou into the joy of thy Lord." Can we conceive that our Saviour would ought extenuate in declaring the fate of those whom he would fain have gathered under his wing, which he must be believed to have done, if an eternity of misery awaits them?—for He commands their intellect to be taken from them (that noblest talent), and casts them into outer darkness, the precise opposite of the blessing, where the natural expressions of anguish and compunction accompany the sentence, and precede its final execution.

What follows in the same chapter is more a literal representation of the day of judgment than a parabolical one:—and, as it has principally given rise to the doctrine I am combating, I have considered it separately. I will only say here, that forming a part of the same discourse with some of the parables above commented on, as it appears to do, there will be a presumption against understanding it in any sense different from their scope and meaning, especially if one shall be suggested wherein they completely harmonize.

In St. Mark's Gospel, the parable of the sower is related in nearly the same words: and in the same chapter it is said, "The kingdom of heaven is as if a man should cast seed into the ground," and in due process goes on unto the harvest; but this would ill represent the case, if Eternal Misery were the alternative, the inevitable consequence of the seed's failing to produce a harvest:—but if the grace of

God be as necessary to immortality as seed time to harvest, then the figure is beautifully illustrative.

In the 13th chapter of St. Luke's Gospel it is said, "A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon, and found none: then said he unto the dresser of his vineyard, behold, these three years I come, seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? and he answered and said unto him, lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then, after that, thou shalt cut it down." I leave this passage to speak for itself—cutting down a tree can represent but one sort of eternity, an irreversible destruction.

By the parable of the rich man and Lazarus is clearly taught the total and unchangeable difference between the state of the wicked, and of the obedient, after death. The poor man is comforted, that is, has the wants and necessities of his nature supplied (which the knowledge and presence of God only can supply); the rich man is tormented in the flame that is to dissolve the vessels of wrath, fitted for destruction. That Dives is not represented as considering his torment as eternal is apparent, from his request that Lazarus might dip the tip of his finger in water, and cool his tongue: for, whatever confusion of ideas the pain might be supposed to cause in one so situated, *that* cannot account for our Saviour's ascribing to him a wish so disproportioned to his state, as that of a drop of water to alleviate an Eternal Torment. This parable cannot be a narrative of past or passing events; for it will be when Christ shall come to judgment, and not

until then, that he shall say, "Depart from me, ye cursed, *into everlasting fire*, prepared for the Devil and his angels:" and although it assumes the day of judgment to be passed, it declares Dives' five brethren to be still on earth—and makes both Dives and Abraham speak in that belief: it cannot be then, in all its circumstances, a prophetic anticipation of future reality. The intention with which it was spoken, must have been to describe the different states of the righteous and of the wicked: and as nothing is said about duration, that must be gathered from other texts. It establishes that the righteous will be comforted—the wicked tormented. Is it wonderful that the material organs, the body, once the temple of the Holy Ghost, being to be destroyed by fire, should be "tormented in this flame?" It declares no more than is frequently done by our Saviour in other places, where He says, weeping and gnashing of teeth shall attend the final sentence on the wicked: and it must be interpreted so as to harmonize with His other parables, and the sayings whereby He and the Holy Spirit taught His disciples. If from these we gather that the blessed only have immortality, then eternity belongs only to them—except as the state of the wicked is considered as excluding them from eternal happiness.

But for the mortal nature of Dives, the wish to preserve his brethren from the torment he was suffering would have rescued him from this torment, for it was of love; but the day of grace was past.

On the same occasion that our Saviour warns his followers of the danger of hell fire, he addresses them in these remarkable words: St. Matt. v. 44. "But I say unto you, love your enemies, bless them that

curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: (45), That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;"—conduct and motives perfectly irreconcileable with dooming to Eternal Misery poor weak, blind, perishing sinners, for preferring the gratification of the senses, which God hath given them, to spiritual joys, which at length they have not even faculties to discern.

The parable of the lost sheep describes the evil as loss only; and the rejoicing is at having found that which was lost. This contained in the same chapter with the threat of hell fire suggests to us, that we may lose the protection of the Great Shepherd; not that we shall still go in and out, and find pasture for ever.

In the parables of the prodigal son,—the piece of silver,—the unjust judge,—the unseasonable request for bread,—in all these, the motive is to obtain some good: and they are not urged as illustrating an infinitely greater evil that will come upon us, if we neglect the advice they suggest.—So Luke vi. 49. "But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great:" (and in Luke viii. 18.) "And whosoever hath not, from him shall be taken even *that* which he *seemeth* to *have*."

From this review of the parables, it will be seen that they all agree in excluding Eternal Sufferings. In that of the sower and the seed, that which is un-

fruitful perishes.—In that of the wheat and the tares, the useless part is consumed by fire.—In the net cast into the sea were both good and bad, but the bad are thrown away as worthless.—The merciless servant is delivered to the tormentors, that he may pay all that debt, which he can only do by parting from existence.—The wicked husbandmen shall be destroyed, and the vineyard given to others.—In that of the marriage of the king's son, he sent forth his army, and destroyed those murderers, and burnt up their city.—The foolish virgins are shut out from the marriage feast: and the talent is taken from him with whom it is unprofitable.—The parable of the fig tree concludes, "If it bear not fruit, thou shalt cut it down." In all, the figures used concur to represent that uselessness brings on swift and total destruction: and it is derogating from the Divine Wisdom to suppose that they are meant to illustrate that doctrine which they completely negative.

All the incidental sayings of our Saviour, and those of St. John the Baptist, relating to this subject, in their plain and obvious meaning, express that destruction and extinction are the consequence of rejecting spiritual life, or regeneration.

Matt. iii. 7.—"O generation of vipers, who hath warned you to flee from the wrath to come?" 10. "And now also the *axe* is laid unto the *root* of the *trees;* therefore every tree which bringeth not forth good fruit is *hewn down* and *cast* into the *fire.*" 11. "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with

fire." 12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire."

The application of the word *fire*, in the 11th verse, to the cloven tongues as of fire, mentioned as falling on the day of Pentecost, I think erroneous from several considerations. 1st. Because the sign is mentioned after the thing signified, although "when that which is perfect is come, then that which is in part shall be done away." 2dly. Because that which seems to be said of all mankind, in all ages, is confined by this interpretation to those on whom the Holy Ghost came at the day of Pentecost: and 3dly, since the next verse declares that by the Holy Ghost he will "gather his wheat into the garner:" the coherence of the passage requires us to understand the fire to be that "unquenchable fire wherewith he will burn up the chaff." To baptize is to save mankind from their sins; this Christ does in one case by the Holy Ghost, in the other by fire.

Here are indicated the means of deliverance to all,—the Holy Ghost to the regenerate, fire to all others; "He shall baptize you with the Holy Ghost, and with fire:" the next verse explains how; "He shall burn up the chaff with unquenchable fire."

St. Matthew, iv. 4. "It is written, man shall not *live* by *bread* alone, but by every *word* that proceedeth out of the *mouth* of *God*."

Then man is not essentially immortal; and Christ only hath the words of eternal life. Man, then, not gaining eternal life through Christ, dies *eternally*.

iv. 16. "The people which sat in darkness saw

great light; and to them which sat in the *region and shadow of death, light* is *sprung up.*"

All mankind were in darkness, and in the region and shadow of death, which state is only altered so far as light is sprung up. Then those who, having "eyes, see not," and those who are beyond the reach of this marvellous light (which the greater part of mankind always have been), are still in the region and shadow of death; they are still under the consequences of Adam's fall. Let the advocate of Eternal Misery shew that on his hypothesis God is kind to the unthankful and to the evil.

v. 13. "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be *cast out*, and trodden under foot of men."

The salvation of some out of mankind was the only purpose for which the earth was preserved; when that purpose is answered, the refuse is—I cannot express it more strongly—"Cast out, and trodden under foot."

v. 22. "But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

It is obvious there is no proportion in the climax, if hell fire is understood to mean Eternal Torments.

v. 48. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

This passage should decide the question. "If the Lord is God, follow him; if Baal, then follow him." Remember, it was the priests of Baal that

cut themselves with knives. "The mercy of our God is over *all* his works."

vi. 21. "For where your treasure is, there will your heart be also."

In heaven, or on earth; but can it be in hell? A single passage like this, remote as it may seem at first sight, is a tower of strength when it is considered as the word of God.

vi. 34. "Sufficient unto the day is the evil thereof."

Can this be believed by those who think that to each day of sin is added millions of years of torment?

vii. 1. "Judge not, that ye be not judged; 2. for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

Not infinite suffering for a momentary offence, but measure for measure.

vii. 19. "Every tree that bringeth not forth good fruit, is *hewn down* and *cast* into the *fire*."

Ceasing to be a tree, and speedily annihilated.

vii. 13. "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way that leadeth unto *life*, and *few* there be that find it."

Then if the rejection of the Gospel is the cause of Eternal Misery, the offer of it has been productive of infinitely more misery than happiness.

vii. 22. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? 23. And then

will I profess unto them I never knew you: depart from me, ye that work iniquity."

Our Saviour here declares the terms of the curse he will pronounce,—simple banishment from His presence;—it is man that adds "into never-ending misery."

vii. 26. "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27. and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." And there was a total end of that house.

viii. 12. "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

viii. 32. "Perished in the waters."

Quoted to shew the sense in which the word perished is used.

viii. 22. "Follow me; and let the dead bury their dead."

Our Saviour calls those "dead" who had not received the word of life, although they possessed animal life;—then they possessed not spiritual life—then they were not immortal.

ix. 13. "But go ye and learn what that meaneth, I will have *mercy* and not *sacrifice*."

Apply this to the present question, and it must be reversed to support the doctrine I am opposing.—I will have sacrifice and not mercy.

x. 28. "Fear Him who is able to destroy both soul and body in hell."

Those who allow that God is able to destroy both body and soul, will only do so on condition they may

put their own meaning on the word destroy, and it must be to make miserable. They then say God is able to make men miserable in hell for ever. I deny their construction, for God is perfect goodness.

x. 33. "But whosoever shall deny me before men, him will I also *deny* before my Father which is in heaven."

xiii. 10. "And the disciples came and said unto him, Why speakest thou unto them in parables? 11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given; 12. for whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. 13. Therefore speak I to them in parables; because they seeing see not, and hearing they hear not, neither do they understand." Rom. xi. 8.—Isaiah, vi. 9.

xiii. 40. "As therefore the tares are gathered and burnt in the fire, so shall it be in the end of this world. 41. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42. and shall cast them into a furnace of *fire;* there shall be wailing and gnashing of teeth."

The construction of this passage implies, that at that time, when the angels shall do this, "there shall be wailing," &c.

xv. 13. "Every plant which my Heavenly Father hath not planted, shall be *rooted up.*"

xvi. 26. "For what is a man profited if he shall gain the whole world and *lose* his own soul? or what shall a man give in exchange for his soul?"

xviii. 8. "Wherefore if thy hand or thy foot offend

thee, cut them off, and cast them from thee; for it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

The threat being in this passage confined to being cast into hell, perpetual suffering cannot be thence inferred; yet this is a divinely inspired record of our Saviour's words.

xviii. 11. "The Son of Man is come to save that which was *lost*."

What was lost? Man's title to immortality. Christ brought life and immortality to light; yet it is supposed all mankind are immortal, though they reject Christ, and of the flesh reap corruption.

xviii. 14. "Even so, it is not the will of your Father which is in heaven, that one of these little ones should *perish*."

Yet we make God so to will their perishing, that it is always in act, and never ended.

xvi. 27. "For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works."

To the righteous, life eternal; to the wicked, utter destruction.

xix. 16. "What good thing shall I do that I may have eternal life? 17. If thou wilt enter into life, keep the commandments. 25. Who then can be saved? 26. But Jesus beheld them, and said unto them, with *men this is impossible;* but with God all things are possible."

This address from a Jew clearly shews that the

Jews had no idea that eternal existence would be any other than a blessing. Our Saviour adopts, and therefore confirms his expression; and goes on to declare that eternal existence, or eternal life, or eternal happiness, if you please, is—What?—impossible with men. Then life must be a free gift, which God may give or withhold; and He is able to save or to destroy.

xix. 29. "And every one that hath forsaken houses, &c. shall receive an hundred fold, and shall inherit everlasting life."

Then it is not the common possession of all mankind; yet life is essential to misery.

xx. 28. "And gave his life a ransom for many."

The condemnation previously existed therefore.

xxi. 31. "Verily I say unto you that the publicans and harlots go into the kingdom of God before you."

Here we see what excludes from heaven. Injustice and sensuality will, so will pride; and it is always some known definite offence, and not the infinite demerit of sin, as some fancy.

xxi. 43. "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

The kingdom of heaven (which is used as synonimous with life and immortality) shall be taken from you.

xxi. 44. "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder."

He to whom it shall be a stone of stumbling and a rock of offence, so long as it continues so, possesses only his ruined nature, the component parts of which

tend to separation; he is well described as broken, therefore. By the expression "He who shall fall on it," the possibility of rising again is implied; whilst, by him "on whom it shall fall," must be understood a person who shall be condemned by the law; and by grinding an organized body to powder, must be meant, reducing it to its elements, and the destruction of that existence which depended on its arrangement.

xxiii. 27. "Woe unto you, scribes and pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

Yet God is supposed to have endued these "whited sepulchres" with immortality—the catacombs and pyramids bid fairer to attain it; for they have no evil thoughts, murders, blasphemies.

xxiii. 33. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Read this chapter and say, if what followed the condemnation of hell was infinitely worse than all else, our Saviour would have dwelt on what preceded it at such length, and alluded to nothing beyond it.

xxiv. 13. "He that shall endure unto the end, the same shall be saved."

But if all are immortal, this can be no test.

xxiv. 37. "But as the days of Noah were, so shall the coming of the Son of man be; 40. Then shall two be in the field; one shall be taken, and the other left; 41. Two women shall be grinding at the mill; one shall be taken, and the other left."

Our Saviour here means to declare that there shall be no external difference between those taken, and those that are left. Of two who may be equally

attentive to their lawful callings, one may gain heaven, and the other not.

xxiv. 48. "But and if that evil servant shall say in his heart, my lord delayeth his coming; 49. And shall begin to smite his fellow servants, and to eat and drink with the drunken; 50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; 51. And shall cut him asunder and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Shall cut him asunder, and appoint him a portion, &c.—this ill provides for eternal existence; but to separate body and spirit, cuts asunder the condition of existence.

xxv. 31. "When the Son of man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; 32. And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth His sheep from the goats; 33. and He shall set the sheep on His right hand, but the goats on the left. 34. Then shall the King say unto them on His right hand, come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world; 35. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in: 36. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. 37. Then shall the righteous answer Him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? &c.: and the King shall answer, verily I say unto you, inasmuch as ye have done it unto one

of the least of these my brethren, ye have done it unto me. 41. Then shall He say unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42. For I was an hungered, &c. 45. Then shall He answer them, saying, verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto me. 46. And these shall go away into everlasting punishment; but the righteous into life eternal."

It is impossible to read this account of the procedure at the great audit, and not perceive that it is for acting according to their natural abilities, or for wasting those abilities on that which profiteth not, that men will be blessed or condemned. That those who have mis-used a temporal existence, shall then be made eternal, who can believe? That their mortal shall then put on immortality? That their corruption shall put on incorruption? Let us learn then of St. Paul what is meant by eternal punishment. 2. Thess. i. 7.

St. Mark i. 24. And the unclean spirit cried out, "Saying, let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us?" In St. Matt. viii. 29, it is, "Art thou come hither to torment us before the time?"

iii. 29. "But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation."

He must be for ever condemned, who not only rejects the condition of pardon, but hates the instrument.

iv. 25. "For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath."

This is according to the parable of the talents: existence is an abused blessing, and as such withdrawn.

iv. 38. "Master, carest thou not that we perish?"

To perish here means to die—to perish everlastingly cannot mean to live in misery.

vi. 11. "And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them: verily, I say unto you, it shall be more tolerable for Sodom and Gomorrha, in the day of judgment, than for that city."

When shall it be more tolerable? in the day of judgment, when the suffering will be in proportion to the abused endowments men will have to give account of.

viii. 38. "Of him shall the Son of man be *ashamed* when he cometh, &c."

How feeble a threat to those who have, in fact, incurred Eternal Misery. How fearful a one to those who shall come to see that His favour alone can rescue from destruction.

Observe the character of our Saviour's denunciations against the men of this world, in opposition to His own kingdom.

St. Luke vi. 24. "Woe unto you that are rich! for ye have received your consolation. 25. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 26. Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets."

The woes here denounced must refer to the time of the general judgment, or a time subsequent to it.

Let any one ask himself, do they in the slightest degree hint at, or imply, Eternal Misery? Do they not threaten the privation of some abused or fancied good? Let the following help to determine which is most congenial to our Saviour's nature.

35. "But love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil. 36. Be ye therefore merciful, as your Father also is merciful. 38. For with the same measure that ye mete withal, it shall be measured to you again."

x. 25. "And behold a certain lawyer stood up and tempted Him, saying, Master, what shall I do to inherit eternal life?"

Now here we have a person who was not a disciple of our Saviour's: and Christ himself in answer, "this do, and thou shalt live," speaking the same language, which would ill express the enquirer's meaning, if eternal existence might be an eternity of misery; yet our Saviour confirms the propriety of his, by using the same expression. Now, it cannot be said Christ uses life as expressive of happiness; and in contradiction, from existence in misery, unless the lawyer did so, for which there is not the smallest warrant. Our Saviour confirms the propriety of the expression, then, in the sense the lawyer used it.

x. 41. "Martha, Martha, thou art careful and troubled about many things; 42. but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Here is clearly implied that every thing else, but

the one thing needful, shall be taken away; and existence, therefore, must pass from those who have not chosen the good part.

St. John i. 4. "In Him was life; and the life was the light of men (1 *) 5. And the light shineth in darkness; and the darkness comprehended it not."

Can Eternal Torments be the tender mercy which is over all God's works, because the light shined in darkness, and the darkness comprehended it not?

12. "But as many as received Him, to them gave He power to become the sons of God; (2) 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

From which of these sources does man derive his immortality? is it from blood, or the will of the flesh, or of the will of man? it is not from God, for that is confined to those who believe on Christ's name.

iii. 3. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. 5. Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God. 6. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. 7. Marvel not that I said unto thee, ye must be born again. 8. The wind bloweth where it listeth, and thou heareth the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit."

It is here three times declared we must be born of the spirit; then, naturally we have not spiritual

* (1, 2, 3, 4, &c.) By observing these figures, it will be seen how often our Saviour, in this gospel, repeats that life is derived from Him.

life; by what principle then are we eternal for misery?

15. "That whosoever believeth in Him, should not perish, but have eternal life. (3) 16. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." (4) 31. He that is of the earth, is earthly, and speaketh of the earth."

It is out of the abundance of the heart, the mouth speaketh.—Whence hath he immortality again I ask?

iii. 36. "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." (5)

Let us enquire what is meant by the wrath of God? First—What it is not. It is not that passion which in men transports them beyond the justice of the case.

It includes in it no desire of revenge, or of causing evil to its object, as a gratification.

It must be consistent with perfect goodness; and, therefore, must be capable of being justified, as between God and the individual—because perfection must be perfect in all its parts: it cannot, therefore, consist in continuing one in misery, for the benefit of others. That would be doing evil, that good might come of it.—It must be something, then, that is in opposition to His general dealing with us; the characteristic of which is love, and which exhibits itself, by imparting pleasurable existence.

The opposite to this, is the wrath of God, which will be seen in His withdrawing the existence He has

He doeth—that the Father sheweth Him all things that Himself doeth—and that He will shew Him greater works than these, i. e. than those that ye now see me do—that ye may marvel. He then says that the hour now is that the dead shall hear and live. But "marvel not at this," that those who being spiritually dead, the Son of God shall quicken; because, as they possess a kind of life, the transition is not such as will excite wonder in your minds: therefore, "marvel not at this; for the hour is coming, in which all that are in the graves shall hear His voice, and come forth."

Now it is clear that a distinction is intended between "those that are dead" and "those that are in the graves," and to have been spiritually dead is common to all; whilst those only, who in this mortal life hear and believe, will rise to life:—the rest, when they come to judgment, are dead already, not having passed from death unto life. Then it follows, that none have eternal life, in any sense, but those whom Christ quickens; all others, as the children of Adam, being under the original curse, "Thou shalt surely die."

v. 39. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (12) 40. And ye will not come to me, that ye might have life." (13)

vi. 27. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed." (14)

33. "For the bread of God is He which cometh down from heaven, and giveth life unto the world. (15) 34. Then said they unto Him, Lord, evermore give

as this bread. 35. And Jesus said unto them, I am the bread of life." (16)

40. "That every one which believeth on the Son, may have everlasting life; and I will raise him up at the last day." (17)

44. "No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day."

47. "Verily, verily, I say unto you, he that believeth on me, hath everlasting life." (18)

48. "I am that bread of life." (19)

50. "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." (20)

51. "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; (21) and the bread that I will give is my flesh, which I will give for the life of the world." (22)

53. "Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have *no life* in you. (23) 54. Whosoever eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." (24)

57. "As the living Father hath sent me, and I live by the Father; so he that eateth me, he shall live by me." (25)

58. "This is the bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." (26)

63. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (27)

68. "Lord, to whom shall we go? thou hast the words of eternal life." (28)

Twenty-eight times in the first six chapters of St. John, does our Saviour declare mankind can only have life by believing in Him; yet in the face of this, a doctrine is maintained, which assumes, that men are naturally immortal.

viii. 12. "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

14. "Ye cannot tell whence I come and whither I go. 15. Ye judge after the flesh."

23. "And He said unto them, ye are from beneath; I am from above: ye are of this world; I am not of this world. 24. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am He, ye shall die in your sins."

42. "Jesus said unto them, if God were your Father ye would love me."

44. "Ye are of your father the Devil, and the lusts of your father ye will do."

47. "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God."

51. "Verily, verily, I say unto you, if a man keep my saying, he shall never see death."

ix. 4. "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work. 5. As long as I am in the world, I am the light of the world."

Then those to whom that light did not reach, can not be condemned for rejecting it—yet all are concluded under sin.

39. "For judgment I am come into this world,

that they which see not, might see; and that they which see, might be made blind. 40. And some of the pharisees which were with Him, heard these words, and said unto him, are we blind also? 41. Jesus said unto them, if ye were blind, ye should have no sin: but now ye say, we see; therefore, your sin remaineth."

All will be required to account for their endowments, whither animal, intellectual, or spiritual. Those who have no spiritual light, will have, in that respect, no sin; but as intellectual powers, when they do not lead to spiritual acts, fail of their true end (God not having left himself without a witness); so those spiritually blind, are under sin, it being a consequence of disobedience, that our natural endowments fail of their true end.

x. 9. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10. The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly."

Life to those that have it not:—more abundantly to those, who, like the Jews, have the promise, which is by faith made effectual. Opposed to this is, to steal, to kill, and to destroy—words which do not in their popular meaning, very plainly threaten Eternal Misery.

27. "My sheep hear my voice, and I know them, and they follow me: 28. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. 29. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Let this text be considered in connection with the one hypothesis and the other—man's mortality and immortality. On the one, it exhibits God as victorious and greater than all—on the other, as gleaning a few ears, after the harvest of the evil one.

xi. 23. "Jesus saith unto her, thy brother shall rise again. 24. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. 25. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: 26. And whosoever liveth and believeth in me, shall never die: believest thou this?"

Do those believe it, who say that man hath naturally life in himself?—I think not.

49. "Ye know nothing at all; 50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; 52. And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad."

Surely the death Christ was to die for the people, must have been the curse they were by nature subject to: the sting of it, the loss of that portion that was possessed of the Divine presence. The loss of that is, in the truest, the strictest, the most philosophical, and the most spiritual sense, the loss of life, including all its possible modifications: and to this all mankind were liable; but Jesus submitted to it, that he might gather in one the children of God that were scattered abroad.

xii. 25. "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."

To love and to hate, here mean degrees of preference and aversion—the fault is to love this life better than life eternal: we are to hate it, when it is an obstacle to greater good, and then we shall keep it, so far as it ministers to the attainment of that greater good.

35. "Then Jesus said unto them, yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36. While ye have light believe in the light, that ye may be the children of light."

Can it be believed that God is suffering mankind to walk into Eternal Misery, although they know not whither they go?

37. "But though He had done so many miracles before them, yet they believed not on Him. 38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39. Therefore they could not believe, because that Esaias said again; 40. He hath blinded their eyes and hardened their hearts; that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them. 41. These things said Esaias when he saw His glory and spake of Him. 46. I am come a light into the world, that whosoever believeth on me should not abide in darkness. 47. And if any man hear my words and believe not, I judge him not: for I come not to judge the world,

but to save the world. 48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day. 50. And I know that His commandment is life everlasting."

xiv. 19. "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. (Not so the world.) 30. The prince of this world cometh, and hath nothing in me."

xv. 1. "I am the true vine, and my Father is the husbandman. 2. Every branch in me that beareth not fruit, He taketh away; and every branch that beareth fruit, He purgeth it that it may bring forth more fruit. 4. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. 5. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. 6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned. 19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

It is only those whom the world hates that abide in the vine—the rest are cast forth as a branch—are withered, and then cast into the fire and burned. Any attempt to find stronger or more expressive imagery must be in vain. Let it be borne in mind by those who make this withered branch immortal.

xvii. 2. "As Thou hast given Him power over all flesh, that He should give eternal life to as many as

Thou hast given Him; 3. And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

In the whole compass of language, I could not find words more strongly to express what I suppose to be the christian scheme. Christ having power over all flesh —that is all mankind—gives eternal life to as many as God has given Him, and the remainder are still flesh.

9. "I pray for them: I pray not for the world, but for them which Thou hast given me; for they are mine."

xx. 31. "But these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing, ye might have life through His name."

Immortal existence which is not life, is the gentle absurdity maintained by the advocates of the doctrine of Eternal Misery. Flesh that is eternal must seem possible to them; for it is those among all flesh to whom our Saviour does not give life eternal, that they suppose to be immortal—though perishing, to be imperishable.

The following quotations from holy writ, are from the same God, addressed to the same creature, as the gospel—they truly describe man's natural state, and they deny his natural immortality.

Numbers xxvii. 16. "Let the Lord, the God of the spirits of all flesh."

Then, when God's spirit is withdrawn, flesh only remains.

1. Chron. xxviii. 9. "But if thou forsake Him, He will cast thee off for ever."

Job xiv. 1. "Man that is born of a woman, is of few days, and full of trouble. 2. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not."

Psalm vi. 5. "For in death there is no remembrance of Thee; in the grave who shall give Thee thanks?"

Psalm l. 22. "Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

lxxviii. 38. "But He was so merciful, that He forgave their misdeeds; and destroyed them not.

40. For he considered that they were but flesh; and that they were even a wind that passeth away, and cometh not again."

cxii. 10. "The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish."

Eccles. iii. 12. "I know that there is no good in them, but for a man to rejoice, and do good in his life. 13. And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. 14. I know that whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing be taken from it: and God doeth it that men should fear before him. 18. I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see (that they might clear God and see) that they themselves are beasts. 19. For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast; for all is vanity. 20. All go unto one place: all are of the dust, and all turn to dust again. 21. Who knoweth the spirit of man that goeth upward, (is ascending) and the spirit of the beast that goeth downward to the earth? 22. Wherefore I perceive that there is nothing better than that a

man should rejoice in his own works: for that is his portion: for who shall bring him to see what shall be after him?"

v. 15. "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour which he may carry away in his hand. 16. And this also is a sore evil, that in all points as he came so shall he go: and what profit hath he that hath laboured for the wind? 17. All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness."

vii. 11. "Wisdom is good with an inheritance; and by it there is profit to them that see the sun. 12. For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it."

viii. 12. "Though a sinner do evil an hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: 13. But it shall not be well with the wicked, neither shall he prolong his days which are as a shadow: because he feareth not before God. 14. There is a vanity which is done upon the earth; that there be just men to whom it happeneth according to the work of the wicked; again, there be wicked men to whom it happeneth according to the work of the righteous: I said that this also is vanity."

xii. 7. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

13. "Let us hear the conclusion of the whole matter: fear God, and keep His commandments; for

this is the whole duty of man." Hebrew—whole of man.

Isaiah i. 28. "And the destruction (or breaking) of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. 29. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. 30. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. 31. And the strong shall be as tow, and the maker of it (or his work) as a spark, and they shall both burn together, and none shall quench them."

ii. 22. "Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?"

iv. 3. "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy; even every one that is written among the living (or to life) in Jerusalem. 4. When the Lord shall have washed away the filth of the daughter of Zion, and shall have purged away the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning."

v. 24. "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff; so their root shall be as rottenness, and their blossom shall go up as dust, because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel."

vi. 9. "And he said, go and tell this people, hear ye indeed, but understand not: and see ye indeed, but perceive not: 10. Make the heart of this people fat, and make their ears heavy, and shut their eyes;

lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed."

xi. 4. "But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth, and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked."

xiii. 9. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate: and He shall destroy the sinners thereof out of it. 10. For the stars of Heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. 11. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and I will lay low the haughtiness of the terrible."

xxiv. 1. "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside-down, and scattereth abroad the inhabitants thereof. 2. And it shall be as with the people, so with the priest (or prince); as with the servant, so with the master, &c. 3. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. 4. The earth mourneth and fadeth away, the haughty people of the earth do languish. 5. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. 6. Therefore hath the curse devoured the earth; and they that dwell therein are desolate: therefore, the inhabitants of the earth are burned, and few men left.

22. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut in the prison, and after many days shall they be visited (found wanting). 23. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."

xxv. 8. "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall He take away from off all the earth, for the Lord hath spoken it. 10. And Moab shall be trodden down under him, even as straw is trodden down for the dunghill."

xxvi. 10. "Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. 11. Lord, when thy hand is lifted up, they will not see: but they shall see and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them. (The fire prepared, &c.) 14. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast Thou visited and destroyed them, and made all their memory to perish. 19. Thy dead men shall live, together with my dead body shall they arise: awake, and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

xxvii. 11. "When the boughs thereof are withered they shall be broken off: the woman come and set them on fire: for it is a people of no understanding: therefore, He that made them will not have mercy on them, and He that formed them will shew them no favour."

xxix. 5. "Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away: yea, it shall be at an instant suddenly. 6. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. 7. The multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her shall be as a dream of a night vision. 8. It shall be even as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against Mount Zion. 20. For the terrible one is brought to nought, and the scorner is consumed; and all that watch for iniquity are cut off."

xxx. 12. "Wherefore thus saith the Holy One of Israel, because ye despise this word and trust in oppression and perversion, and stay thereon: 13. Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. 14. And He shall break it as the breaking of the potter's vessel that is broken in pieces—He shall not spare; so that there shall not be found in the bursting of it, a sherd to take fire from the hearth, or to take water withal out of the pit."

xxxii. 15. "Until the spirit be poured upon us from on high, and the wilderness be a beautiful field."

xxxiii. 10. "Now will I rise saith the Lord, now

will I be exalted, now will I lift up myself. 11. Ye shall conceive chaff, ye shall bring forth stubble: your breath as fire shall devour you. 12. And the people shall be as the burnings of lime: as thorns cut up shall they be burnt in the fire. 14. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings?"

xxxiv. 9. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. 10. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever."

The idea meant to be expressed here, is clearly, as long as there shall be a generation; and adverting to this text will much clear similar passages in the Apocalypse, which, be it remembered, was dictated by the same spirit: Alpha and Omega, the begining and the end.

xxxviii. 18. "For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for thy truth. 19. The living, the living, he shall praise Thee, as I do this day; the father to the children shall make known thy truth.

xl. 6. "The voice said, cry. And he said, what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. 7. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. 24. And He shall also blow upon

them and they shall wither, and the whirlwind shall take them away as stubble."

xli. 11. "Behold, all they that were incensed against Thee shall be ashamed, and confounded; they shall be as nothing, and they that strive with Thee shall perish. 12. Thou shalt seek them, and shalt not find them; even them that contend with Thee: they that war against Thee shall be as nothing, and as a thing of nought. 23. Shew the things that are to come hereafter, that we may know that ye are God's: yea, do good or do evil, that we may be dismayed, and behold it together."

xlv. 7. "I form the light, and create darkness; I make peace, and create evil: I, the Lord, do all these things."

li. 6. "Lift up your eyes to the heavens, and look on the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished."

liii. 5. "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with his stripes we are healed.* 6. All we like sheep have gone

* "It must not, it cannot be admitted, that Christ did suffer all those torments that the damned suffer.

"I conclude, therefore, that the descent into hell is not the enduring the torments of hell; because, if strictly taken, it is not true,—if metaphorically, though true, it is not pertinent." (Pearson on the creed. Page 30.)

Here Bishop Pearson denies that Christ suffered the pains of the damned when he descended into hell, whilst he holds that

astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. 7. He was oppressed and He was afflicted, yet He opened not his mouth: He is brought like a lamb to the slaughter; and as a sheep before her shearers is dumb, so He opened not his mouth. 8. He was taken from prison and from judgment, and who shall declare his generation? for He was cut off out of the land of living: for the transgressions of my people was He stricken. 10. Yet it pleased the Lord to bruise Him, He hath put Him to grief: when thou shalt make his soul an offering for sin, He shall see his seed, He shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 11. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many, for He shall bear their iniquities. 12. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out his soul unto death, and He was numbered with the transgressors: and He bore the sin of many, and made intercession for the transgressors."

Amos iii. 6. "Shall there be evil in a city, and the Lord hath not done it?"

Malachi iv. 1. "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. 2. But unto you that fear my name, shall the Son of

state to be the punishment due to our offences; thus striking at the root of the christian system, to maintain a doctrine which no one of its advocates dare say he wishes may be true.

righteousness arise with healing on his wings. 3. And ye shall tread down the wicked: for they shall be ashes under the soles of your feet; in the day that I shall do this, saith the Lord of hosts."

Thus spake the holy spirit by his servant David, and by the prophets; and thus spake our blessed Saviour, shewing that eternal existence could only be obtained through Him: But He no where more unequivocally declares this, than in his answer to the Sadducees, who disbelieving man's immortality, inquire of Him, whose wife she should be, who had had seven husbands; and Jesus answering, said unto them; (Luke xx. 34. to 38.) "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more; for they are equal to the angels, and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he called the Lord, the God of Abraham, the God of Isaac, and the God of Jacob; for He is not a God of the dead, but of the living: for all live unto Him."

Now, if we consider who it was that asked the question, the Sadducees, who deny that there is any resurrection; and who it was that answered, He who knew what was in man, and needed not that any should reveal it unto Him, no words can more plainly exclude a state of Eternal Misery, and surely no authority can be more conclusive; because the doctrine rests solely on a supposed declaration of our Saviour's.

The object of the inquiry made by the Sadducees.

was a future state generally; and Christ's answer applies to their question, "They that shall be accounted worthy to attain that world." Whilst if there are two worlds, one of eternal happiness, and one of eternal misery—and the inquirers, from their unbelief, could only be interested in the latter—it will be impossible to account for our Saviour's limiting his answer to the former: but He has expressly declared there is no other; for He says they are the children of God, because the children of the resurrection, and that all that exist live unto Him.

It being impossible to reconcile this answer to the belief of a state of Eternal Misery; if the various texts which have given rise to that opinion, will bear a construction harmonizing with the reply, these texts will mutually illustrate and confirm each other; that they do so I shall presently, I trust, be able to establish.

I have now shewn that the words of our Saviour, and God's declaration to the Jews of the nature of man, are irreconcilable with this doctrine. I will proceed to inquire how the great points of faith are each effected by its removal; and if every one of them is elucidated, strengthened, and confirmed thereby, God has set to his seal, that this interpretation is true.

The doctrine of the sacrifice of the death of Christ is brought into strong prominence, but perfect harmony, by the removal of the opinion here combated; whilst its continuance involves that doctrine in deep obscurity.

How He could be made sin.

How He could endure misery.

How God could be pleased with his sufferings.

How his righteousness could be imputed to us.

How, though death was to be a state of suffering, it could "be finished," when He gave up the ghost. These, and many other difficulties, fade, on the admission of the interpretation contended for, like the morning dew when the sun ariseth.

I will employ a few words on this part of my subject, and then, from all that we have seen, I think I may venture to infer, that the general tenor of the Sacred Writings does not support the doctrine of Eternal Misery.

It is the doctrine of scripture, that Christ suffered the punishment due to our sins, and that by his stripes we are healed. Now this cannot be true, if his suffering was neither in kind or degree, the same that God has threatened for our offences. The belief that this was Eternal Torment, led Calvin to think that our blessed Saviour endured the misery of the damned, between his death and resurrection, although He, Himself had said on the cross, "it is finished." Previous to this, then, must have been the suffering He endured for us: and does not conviction flash on us, when we hear Him cry out, "My God, my God, why hast thou forsaken me?" Here He bore the full import of the curse, and by the infinite superiority of his nature; by his large experience and perfect knowledge of the blessing He submitted to be deprived of, for our sakes; He satisfied the justice which our forfeited existence could not appease; and by regenerating us, (He being the person by whom all things were made,) opened again the gates of life, closed against us by the just judgment of God, on Adam's disobedience.

If Eternal Torment was the punishment to which

mankind was subject, previous to the coming of Christ, it must be that as the original curse, which He who knew not sin, endured for our sakes; and it must be believed that Christ bore the torments of hell. Now nothing can reconcile to the divine justice, the making purity itself enter that state, the very nature of which is hatred of the divine government.

This, Christ could not choose; therefore, on this interpretation, Christ could not suffer the punishment due to our offences; and the whole christian scheme, which is founded on this vicarial suffering, is made void by this doctrine. But if the sentence be the withdrawing of that spirit, which inhabiting our mortal bodies, makes man capable of immortality, by the production of fruits meet for eternal life: that spirit which God originally infused into Adam, when having made *him* of the dust of the earth, He breathed into him the breath of life; that spirit, which, when He uttered the denunciation, "dust thou art, and unto dust thou shalt return;" He still lent to the mortal creature, in order that, although dead in trespasses and sins, he might be regenerated and born again; (and this all of necessity must be, that shall enter into the kingdom of heaven.)—If, I say, the sentence is, the alienation of the immortal spirit of God, from the man formed of the dust of the earth,—then Jesus Christ truly and indeed was made a curse for us, when he drank the cup of the wine of the wrath of God. And justly might God lay upon Him the iniquities of us all, who having power to lay down his life, and power to take it again, acted most conformably to the glorious dignity of his nature, when He consented,

for the redemption of mankind, not only to quit the glory, which He had in the bosom of His Father, before all worlds, but to pass through the state of death, (surely not a mere transition from this wretched world, where He was a man of sorrows, and acquainted with grief; where, though the foxes have holes, and the birds of the air have nests, the Son of man had not where to lay His head;—where He was despised and rejected of men; persecuted, betrayed, reviled, buffetted, spit upon; where, although He might have obtained legions of angels, to minister unto Him, He refused to ask them of His Father, because, thus it became Him to fulfil all righteousness; surely not, I say, the passing from hence, to the scene of His past and eternal glory), but the parting from that Spirit, which as none ever so largely possessed, so none so truly estimated; the thought of which appalled and agonized Him, to whom all other events were equal: this was the curse upon Adam: this, the natural fate of all mankind: from this we are redeemed by Christ, He having suffered for all, who in obedience and sanctification, live the life to which He has justified them; whilst to this curse, all other, the sons and daughters of Adam are subject, there being no name given under heaven, whereby mankind can be saved, but that of Jesus only, nor curse to which they are subject, but that which Jesus bore for all mankind.

Now we can readily see how He could be made sin, on whom the extremity of sin, even death, came. How He could endure misery, who could not but feel bitter anguish at those sins, that made it wise and good to Him to forego the presence of His Father, in order to restore to mankind their capacity

of attaining to *that presence.* How God could be pleased with sufferings voluntarily incurred for so Godlike a purpose as the making sinners, holy; perishing sinners, heirs of eternal glory. How Christ's righteousness can be imputed to us—He being only thereby able to offer an acceptable sacrifice, through which alone we can attain to a life of glory in heaven. We can further perceive how, though death was to be a state of suffering, it could be finished, when His soul being exceeding sorrowful, even unto death, God's spirit departed from Him. All these, which are unintelligible on one scheme, are so plain, that he that runs may read on the other. Which, I will ask, best vindicates its title to be light from heaven, to guide the simple unto knowledge?

The attributes of God, the gospel principles of religion and morality, our Saviour's words, and the scheme of Christianity, all exclude the horrid doctrine, against which we contend. So the writings of the apostles will be found no less repugnant to it; and obscure and unintelligible as many passages in the epistles are, whilst viewed through the medium of this misconception, they become what they were meant to be, revealed mysteries,* when we conceive the apostles to speak of man, as by nature mortal; and of themselves as God's instruments, offering to mortal creatures an immortality of happiness. Let any one go through the following extracts with this impression on his mind, and I will then submit to him, my solution of the discordant

* Col. i. 26. "Even the mystery which hath been hid from ages, and from generations, but now is manifest to his saints."

texts, to be rejected if he can offer any meaning of them, whereby the writings of the apostles are made more intelligible.

I proceed by asserting that the apostle Paul, in all his epistles, never alludes to such a consequence as an eternal existence in misery, but virtually excludes it by declaring that we "of the flesh, reap corruption," that "the wages of sin is death;" and in the epistle to the Phillipians iii. 11. "If, by any means, I might attain to the resurrection from the dead," implying that those who have no faith in Christ, have no share in the resurrection to life, because, when they come to judgment, they are dead already.

Of St. Peter and the other apostles, in the same manner it will be found true, that they understood not our Saviour to threaten Eternal Misery: and when the beauty, and force, and eloquence of their language is considered, it never can be imagined, that by corruption, perishing, destruction, darkness, death, and the second death, can be meant eternal existence; especially since St. Peter and St. Jude, in similar language, declare that those who "walk after the flesh in the lust of uncleanness—as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall *utterly perish* in *their own corruption*." 2 Peter, ii. 10.

That the apostles, then, whom the Holy Spirit guided into all truth, understood our Saviour in the sense I contend for, is apparent, from what they say, and from what they omit: and this, which by itself would be sufficient to overthrow an error less firmly rooted, as concurring with what has gone before cannot be gainsaid.

Extracts from the Epistles and the Revelation of St. John, with Comments.

St. Paul's Epistle to the Romans, c. i. v. 3. "Concerning His son Jesus Christ our Lord, which was made of the seed of David, according to the flesh: 4. And declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead."

Then Christ was dead, in the sense in which it was spoken, in the day thou sinnest, thou shalt surely die; because He was made of the seed of David according to the flesh, and was raised from the dead: He suffered the curse then in its full import.

16. "For I am not ashamed of the gospel of Christ: it is the power of God unto salvation, to every one that believeth."

But to none else can it be explained, why existence, which is by the power of God too, should be given; when happiness, which is the end for which conscious, or sentient existence is given, is unattainable.

17. "The just shall live by faith."

How shall the unjust live? by the strength of their arm, and the power of their might?

18. "For the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

Then we can see its effects; what are they? The destruction of all that is peculiar to man, as distinguished from his parent earth; the gradual extinction of the faculties, whereby he has "large discourse of reason, looking before and after;" and then of those he has in common with the brutes.

23. "And changed the glory of the uncorruptible God into an image made like to corruptible man."

Either the body is an essential part of the man, or it could not make him corruptible. If it be an essential part and corruptible, then he cannot be immortal without a new creation; and we know who those are, who are in Christ new creatures. Man must have been infinitely good, to be eternally growing worse, and yet not be reduced to nothing. If man was to cease to grow worse, he must then be incorruptible, which he can only become by the resurrection to life, or by being destroyed.

32. "Who, knowing the judgment of God, that they which commit such things, are worthy of death; not only do the same, but have pleasure in those that do them."

This must be read, "are worthy of eternal existence in misery," if death means only the loss of happiness; I am yet to see the man who shall define eternity, and who *knows* what he cannot understand.—I principally allude to the assertion, "who know that they are worthy."

ii. 5. "But after thy hardness and impenitent heart, treasurest up unto thyself wrath, against the day of wrath, and revelation of the righteous judgment of God."

Hardness of heart, implies insensibility, and the wrath is in proportion to it, and death is the consummation of it; insensibility and death may be eternal, and must be, when once they have taken place without a new creation; the rising to judgment is no less: but will God give eternal existence to those who are without hope? or will he not take from them the talent, and give it to those who have

improved their former trust? To those who seek glory, honour, and immortality, He gives eternal life. What can the wicked possess that is eternal, which is neither immortality nor eternal life?

6. "Who will render unto every man according to his deeds. 7. To them who by patient continuance in well doing, seek for glory, and honour, and immortality; eternal life. 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath. 9. Tribulation and anguish upon every soul of man that doeth evil; of the Jew first, and also of the Gentile."

"Indignation and wrath." This must mean after the most perfect manner of men; now to what extent would they be carried by a good man? not beyond that which would be necessary to prevent the existence of evil, and for that to withdraw abused talents.

10. "But glory, honour, and peace to every man that worketh good to the Jew first, and also to the Gentile. 12. For as many as have sinned without law, shall also *perish* without law; and as many as have sinned in the law, shall be judged by the law."

What is life? It is the enjoyment of all our faculties, in the highest possible degree: to perish must include the loss of all these faculties, and that of the very organization on which these depend. What then remains? will it be said the soul? that is the spirit of God united to the dust of the earth—the spirit is withdrawn—the body is cast out. Depart from me, ye cursed. Is it the spirit? that is imperishable, and returns to God who gave it: then man perishes, and the scripture is fulfilled.

iii. 16. "*Destruction* and misery are in their ways."

It may be asked how misery can follow destruction?—just as pain attends disease, it accompanies its progress, but ceases at its consummation.

24. "Being justified freely by his grace, through the redemption that is in Christ Jesus."

He justifies all freely; but being justified, man can stand but on one condition, "faith in his blood." Now faith is the gift of God; the want of it then may confine man to a mere animal existence, but cannot cause Eternal Misery; being God's gift, He must be free to bestow, or to withhold it, and on Him must the issue depend.

25. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are passed, through the forbearance of God. 26. To declare, I say, at this time, His righteousness, that He might be just, and the justifier of him that believeth in Jesus."

iv. 15. "For the law worketh wrath; for where no law is, there is no transgression."

There can be no law in hell, since obedience is impossible; where no law is, there is no transgression, and no punishment, therefore, consequent to what is there done.

17. "Even God, who quickeneth the dead, and calleth those things that be not, as though they were."

All are dead in trespasses and sins, those only whom God quickeneth have life.

24. "If we believe on Him that raised up Jesus our Lord from the dead. 25. Who was delivered for our offences and raised again for our justification."

Delivered unto what? to death, and for our offences. Now the sacrifice He offered must be some-

thing He possessed; it could not therefore be to endure sufferings, except so far as they were caused by privation. He submitted to be deprived for our sakes of the blessed presence of His Father:—"my God, my God, why hast thou forsaken me?" The bitterness of death was past when He could say "it is finished," and gave up the ghost. But it was necessary He should be raised again for our justification, else the scheme of redemption would have robbed the innocent to endow the guilty; and we could not have been justified unless God could have been just, and the justifier of them that believe. Think of Eternal Misery as the curse, and Christ as suffering it, and clouds and thick darkness will cover the mercy-seat of God.

v. 5. "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

The love of God in our hearts, is the only ground of hope: hope will die as fear prevails. If God can doom the great bulk of his creatures to Eternal Misery, why not me, who am exceeding sinful? Hope must languish under these thoughts, and inertness pave the way for death.

12. "Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned."

Whence then have they life? for an immortal creature to die is a palpable contradiction. Will you then believe God when He says, "Let us remove man from the garden of Eden, lest he eat of the tree of life, and live for ever?"

13. "For until the law, sin was in the world; but sin is not imputed when there is no law. 14. Never-

theless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15. But not as the offence, so also is the free gift. For if through the offence of one, many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification. 17. For if by one man's offence, death reigned by one; *much more* they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. 18. Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. 19. For as by one man's disobedience, many were made sinners; so by the obedience of one, shall many be made righteous. 20. Moreover the law entered, that the offence might abound. But *where* sin abounded, grace did *much more* abound. 21. That *as* sin hath reigned *unto death*, even *so* might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord."

From v. 13 to 21 the whole argument rests on the superiority of the gift over the offence, which can only be maintained by considering death as a privation, life as an eternal blessing. It can then only be said "that much more the gift by grace hath abounded unto many;" "that where sin abounded, grace did much more abound." If both are equal in duration, "since many are called and few are chosen," and vastly more on whom sin came and

death by sin are not called, so grace cannot much more abound than sin, except by it alone possessing immortality. This scripture has never been true, up to the present day; if the effects of sin are as actively durable as those of grace; but it is gloriously so, if sin issues in the death of the sinner, and grace in life eternal.

vi. 1. "What shall we say then? shall we continue in sin, that grace may abound? 2. God forbid. How shall we that are dead to sin live any longer therein? 3. Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? 4. Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: 6. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7. For he that is dead is freed from sin. 8. Now if we be dead with Christ, we believe that we shall also live with Him: 9. Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. 10. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. 12. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof. 13. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto

God as those that are alive from the dead, and your members as instruments of righteousness unto God."

The argument of the apostle, in these verses, seems to me to be this, that Christ found us in possession of a mortal life; that believers were baptized into His death, and buried with Him by baptism; that our old man was crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin. Baptism then is an anticipation of the course of nature, as to the end of the life we derived from Adam. The life we now live is not a continuation of that, which would be otherwise miserable, made happy—which it must be if we had before possessed immortality—but a new life, a new existence, depending, in its very principle, on the extinction of the other: for "'Tis from having been planted together in the likeness of His death, that we can hope to be in the likeness of His resurrection." Now "if we be dead with Christ," and then only "we believe that we shall also live with Him," "knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over Him. For in that He died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye yourselves to be dead unto sin, but alive unto God; through Jesus Christ our Lord. But yield ye yourselves unto God as those that are alive from the dead."

The argument is shortly this; all mankind were the servants of sin: "The wages of sin is death;" "Christ suffered death in our stead." Now to have an interest in the efficacy of His death, we must consent to part with our remaining portion of the

life we derive from Adam; and then, being dead and buried with Christ, we shall, by the glory of the Father, be raised up from the dead, and walk in newness of life. It is in this sense literally true, "that he that loses his life shall save it; for the life that ye now live is death: but the gift of God is eternal life, through Jesus Christ our Lord."

16. "Whether of sin unto death, or of obedience unto righteousness? 17. But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 20. For when ye were the servants of sin, ye were free from righteousness. 21. What fruit had ye in those things whereof ye are now ashamed? for the *end of those things is death.* 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and *the end everlasting life.* 23. For the *wages of sin is death;* but the *gift of God is eternal life, through Jesus Christ our Lord.*"

vii. 4. "Wherefore, my brethren, ye also are become *dead* to the *law* by the body of Christ: that ye should be *married* to *another*, even to *him* who is *raised* from the *dead*, that we should bring forth fruit unto God."

The moral law is the law here spoken of, to which we cannot be dead, since that is not abrogated, if we retain the life that is common to all mankind. But if being quickened by the grace of God, through the ministry of His word, we have passed from death unto life, then the law, which is but a schoolmaster to bring us to Christ, we are delivered from; "that being dead wherein we were held," "even the body of sin." Now the

body of sin is our mortal body; the putting off of which frees from sin: and those that be dead are freed from sin, and consequently from misery. This argument of St. Paul's denies a miserable eternity.

5. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to *bring forth fruit unto death:* 6. But now we are delivered from the law, (that being *dead wherein we were held)*, that we should serve in newness of spirit, and not in the oldness of the letter. 8. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the *law sin was dead.*"

Where there is no possibility of obedience, there can be no law. Without the law sin was dead. Where there is no sin, there can be no misery.

9. "For I was alive without the law once: but when the commandment came, sin revived, and I died. 10. And the commandment which was *ordained* to *life*, I found to be *unto death.* 11. For sin, taking occasion by the commandment, deceived me, and by it slew me. 12. Wherefore the law is holy; and the commandment holy, just, and good. 13. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me, by that which is good, that sin by the commandment might become exceedingly sinful. 14. For we know that the law is spiritual; but I am carnal, sold under sin. 22. For I delight in the law of God after the inward man. 23. But I see another law in my members warring against the law of my mind, and bringing me into

captivity to the law of sin which is in my members. 24. O wretched man that I am! who shall deliver me from the *body of this death?* 25. I thank God, through Jesus Christ our Lord. So then, with the mind, I, myself, serve the law of God; but with the flesh, the law of sin."

The apostle, in this chapter, distinguished between the law in his mind, whereby he is born again to immortality, and the law in his members working death in him, and claims for himself a superiority through Jesus Christ our Lord; and infers that although he delights in the law of God, after the inward man, yet it is only through Christ that he can be delivered from the body of this death.

Now he derives this death from the commandment; and asks, is that which is good made death unto me? God forbid. But the commandment is given that I might know the sinfulness of sin. Here then we see the foundation on which death rests, that came by the commandments, and to which it comes in aid; and when the commandment is ineffectual, stops the progress of sin: for he that is dead is freed from sin. Were death Eternal Misery, no part of this reasoning could be maintained: for, as the commandment brings death, then that which is holy, just, and good, would cause Eternal Misery, which is impossible; and instead of stopping the progress of sin, when it hath obtained complete possession, death would immortalize sin; because, before death, sin might be overcome, but not afterwards; therefore, death must make it immortal. And how then can the commandent, which is holy, just, and true, perpetuate the existence of sin, which it was ordained to suppress?

The apostle, in the 8th chapter of Romans, expressly asserts, that the carnal mind cannot be subject to the law of God; because it is enmity against him: "so then they that are in the flesh cannot please God." Now it is easy to understand, why death should come upon those who cannot please God; and it is a most important doctrine to learn, since by it only can we be awakened to hunger and thirst after immortality; for "they that be whole need not a physician, but they that are sick." But why those who *cannot* please God should be eternally punished because they *do not*, no one can satisfactorily explain; for to say it is because they reject the state that is offered, is to say God causes an Eternal Misery, because man has refused to be happy; which must be a very insufficient reason.

From the 9th to the 14th verses he declares, that it is only by the Spirit we can live; that the Spirit of Him that raised up Jesus from the dead dwelling in us, then He shall also quicken our mortal bodies, but then only; therefore, the mortal bodies of all the rest of mankind he will not quicken; yet the body is considered necessary to punishment, therefore an eternal punishment is to be borne in a mortal body: for it cannot be said here that to quicken only means to give happiness, as it is said that death means to deprive of it, for it is your *mortal bodies;* therefore, if they are not quickened they remain mortal. Now will it be said a body is necessary to be happy in, and not to be miserable in? then the spirit must be the principle of sin, and the body of holiness; because that on which a thing depends must be essential

to it. Now our happiness depends on God's quickening our mortal bodies by His Spirit, and our existence in misery must depend on His leaving us without bodies.

In the 13th verse it is said, "If ye live after the flesh ye shall die," which, I should consider, might be paraphrased thus:—if ye live after the flesh ye shall cease to live; because to live and to die must be understood here to be correlative terms—the one affirming what the other denies; therefore it would make the apostle say, if you continue to be happy you shall cease to be so; which is a sense no one can defend, yet a plain consequence of understanding by death loss of happiness.

viii. 1. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. 2. For the *law* of the *spirit of life in Christ Jesus* hath *made me free from the law of sin and death.* 3. For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh. 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. 5. For *they that are after the flesh, do mind* the *things of the flesh;* but *they that are after the spirit*, the *things of the spirit.* 6. For to be *carnally minded is death; but* to be *spiritually minded* is *life and peace.* 7. Because the *carnal mind* is *enmity against God;* for it is not subject to the law of *God; neither indeed can be.* 8. *So then they that are* in *the flesh cannot please God.* 9. But ye are not in the flesh, but in the *spirit*, if so be that the *spirit of God dwell in you.* Now if

any man have not the spirit of Christ, he is none of His. 10. And if *Christ* be *in you*, the *body* is *dead* because of *sin;* but the *spirit is life because of righteousness.* 11. But if the *spirit* of *Him* that raised up *Jesus from the dead dwell in you, He* that *raised up Christ from the dead shall* also *quicken your mortal bodies by His spirit that dwelleth in you.* 12. Therefore, brethren, we are debtors, not to the flesh to live after the flesh. 13. For if *ye live after the flesh, ye shall die;* but *if ye*, through *the spirit*, do *mortify* the *deeds of the body, ye shall live.* 14. For as many as are led by the spirit of God, they are the sons of God. 15. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. 16. The *spirit beareth* witness with our spirit, that *we are* the *children of God.* 17. and if *children*, then *heirs; heirs* of *God* and *joint heirs with Christ:* if so be that we suffer with Him, that we may be also glorified together. 18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19. For the earnest expectation of the *creature waiteth* for the *manifestation* of the *sons of God.* 20. For *the creature* was *made subject* to *vanity, not willingly*, but by *reason of him who* hath *subjected* the *same in hope.* 21. Because the *creature* itself also shall be *delivered* from the bondage of *corruption*, into the *glorious liberty* of the *children of God.* 22. For we know that the whole *creation* groaneth, and travaileth in pain together until now. 23. And not only they, but ourselves also, which have the first fruits of the *spirit;* even we ourselves

groan within ourselves, waiting for the adoption, to wit, the *redemption* of *our body*."

By the creature, in opposition to the sons of God, is clearly meant the unregenerated man, who has not yet received the spirit of adoption, whereby he cries, Abba, Father. The creature is declared to be subjected to vanity, not willingly, not by preference, but by reason of Him (Christ Jesus) who hath subjected the same in hope. Here we have a declaration of the divine counsel on the fall of man, and that hope was the principle on which the creature was subjected to vanity. Now, as this is true of the creature generally, it must be true of all mankind, else they must be subjected to vanity willingly, which St. Paul denies: then, if all were subjected in hope, the issue must be advantageous to all. Now animal life, with an opportunity of attaining immortal happiness, is a gift worthy the Divine goodness; but the alternative of Eternal Happiness, or Eternal Misery, could not be a subjecting in hope to Him who foreknew that the vast majority would incur the misery; nor could it be if but one had incurred it: for we much mistake if we consider God as speculating on an unknown contingency—since his prescience and goodness must have caused Him to withhold existence from that one to whom it would prove on the whole a curse. St. Paul continues, "Because the creature itself also shall be delivered from the bondage of corruption (to which they are now subject, and who shall make *that* eternal?) into the glorious liberty of the children of God;—and even we, who have the first fruits of the spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Again, I say, if the

body is necessary to the blessed, its complete corruption, when hope ceases, must dismiss the creature from the vanity it was subjected to.

ix. 3. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

This wish St. Paul never could have formed, had he considered it as including hatred of God, which cannot be separated from Eternal Misery; therefore, with him, to be accursed from Christ does not imply that state.

8. "That is, they which are children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

Yet all live unto Him, then the children of the flesh must cease to live.

11. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. 12. It was said unto her, the elder shall serve the younger: 13. As it is written, Jacob have I loved, but Esau have I hated. 14. What shall we say then? is there unrighteousness with God? God forbid. 15. For He saith unto Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16. So then, it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy. 17. For the scripture saith unto Pharoah, even for this same purpose have I raised thee up, that I might shew my power in thee; and that my name might be declared throughout all the earth. 18. Therefore, hath He mercy on whom He will have mercy, and whom He will He hardeneth.

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19. Thou wilt say then unto me, why doth he yet find fault? for who hath resisted His will? 20. Nay, but, O man, who art thou that repliest against God? shall the thing formed, say to him that formed it, why hast thou made me thus? 21. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22. What if God, willing to shew His wrath, and to make His power known, endured with much long suffering, the vessels of wrath fitted to destruction: 23. And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory?"

From the 11th to the 23rd verse, the apostle declares that the purpose of God is a sufficient account of the different fates of men; and argues on the right God has to employ His own creatures according to His will, that He may appoint, as a potter, one to honour, and one to dishonour: but the analogy completely fails, if it requires to be shewn that the potter has a right to make vessels for the eternal annoyance and injury of those with whom they shall come in contact. Dishonour implies only meaner purposes of usefulness, but usefulness and not injury must be intended by the potter to justify him. The two last verses, I think, expressly declare that which I suppose to be the true explanation of the divine scheme, with respect to mankind: He shews, that in His wrath He thinketh upon mercy, and maketh His power known by enduring with much long suffering, even the vessels of wrath, fitted to destruction; and maketh known the riches of His glory on the vessels of His mercy, which He had afore prepared to glory.

x. 9. "That if thou shalt confess with thy mouth

the Lord Jesus, and shalt believe in thy heart, that God hath raised Him from the dead; thou shalt be saved. 10. For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation. 11. For the scripture saith, whosoever believeth on Him, shall not be ashamed. 13. For whosoever shall call on the name of the Lord, shall be saved. 14. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

From the 9th to the 14th verse, the apostle declares faith to be the condition of salvation, and concludes by asking how shall they believe who have not heard; then salvation is impossible where the Holy Spirit hath not spoken; and the great bulk of mankind, being incapable of it, must be also incapable of that which is supposed to be its alternative, Eternal Misery. Now those who know not Christ, and those who reject Him, are both spoken of in the same terms; both are in the flesh, both dead in trespasses and sins, both vessels of wrath fitted for destruction, both dead whilst they live: if, then, Eternal Misery is not the fate of *all* who inherit the curse from Adam, it is not of any.

xi. 9. "And David saith, let their table be made a snare, and a trap, and a stumbling block, and a *recompence* unto them."

What is the consequence of luxury? is it not satiety without satisfaction, and the constantly approaching destruction of the organs on which it depends? then, if it is to be a recompence, it must be the destruction of those who shall have chosen that worse part, which shall be taken away from them.

15. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? 16. For, if the first fruit be holy, the lump is also holy; and, if the root be holy, so are the branches. 17. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19. Thou wilt say then, the branches were broken off, that I might be grafted in. 20. Well: because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear. 21. For if God spared not the natural branches, take heed, lest He also spare not thee. 22. Behold, therefore, the goodness and severity of God, on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23. And they also, if they abide not in unbelief, shall be grafted in, for God is able to graft them in again. 24. For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be grafted into their own olive tree?"

The Apostle speaks of the Jews and Gentiles under the similitude of good and wild olive trees, and says it is only by being grafted into the chosen tree, that they can partake of its root and fatness. Now this, being of grace, cannot make those criminal who are wild by nature; but it sufficiently accounts for their not sharing the root and fatness of the good olive tree, unless grafted into it. Of the wild olive tree,

Christ's words dispose—"Cut it down; why cumbereth it the ground?"

36. "For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."

The wicked, after death, are neither of Him, nor through Him, nor to Him; then they are nothing.

xii. 1. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

St. Paul entreats we would present our bodies a living sacrifice unto God, that we may *prove* what is that good and perfect will of God. The will of God must be good and perfect: the difference will be, that we shall not arrive at the proof; and why? because the body is dead by reason of sin.

20. "If thine enemy hunger, feed him; if he thirst, give him drink; for, in so doing, thou shalt heap coals of fire on his head."

This motive must be so understood as to agree with that injunction that bids us "desire to be like our Father which is in heaven;" it must not be primarily for the destruction of our enemy, but to melt him to love and charity; and when all other means of rescuing him fail, we may wish God's will should be done, and that existence, having ceased to be a blessing, it too may cease.

xiii. 4. "But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

He that beareth the sword, hath power of life and death, is "a revenger to execute wrath upon him that doeth evil." What is death at his hand?—A privation of life and all its blessings. Now, he is the minister of God.

xiv. 7. "For none of us liveth to himself, and no man dieth to himself. 8. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. 9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

Christ is Lord only of the dead and living by having subdued all opposition to his authority. Eternal Torments must cause eternal hatred to their author; the subjects of them then are not subdued.

15. "Destroy not him with thy meat, for whom Christ died. 20. For meat destroy not the work of God."

To destroy is the opposite of to create; therefore not possible whilst existence continues.

23. "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

Now is eating meat offered to idols, doubtfully, to cause Eternal Misery?—exclude from eternal happiness it may, because *that* is the consequence only of faith, which is inconsistent with doubt. Whatsoever is not of faith is sin, and the wages of sin is death, but it cannot be Eternal Misery.

First Epistle to the Corinthians, c. 1. v. 30. "But of him are ye in Christ Jesus, who *of God* is made unto us wisdom, and righteousness, and sanctification, and redemption. 31. That, according as it is written, He that glorieth let him glory in the Lord."

I refer to this passage to shew, (if I may so express myself,) *the ingredients of immortality*, wisdom, and righteousness, and sanctification, and redemption; and their opposites will illustrate the nature of its opposite: thus folly, disobedience, corruption, and loss, indicate conduct sure to be *fruitless*.

ii. 7. "But we speak the wisdom of God, in a mystery, even the hidden wisdom, which God ordained before the world, unto our glory. 8. Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory."

This is in conformity to our Saviour's words, "forgive them, for they know not what they do." If the sin of crucifying the Lord of Glory even be infinite, it must be an infinite ignorance, which I imagine must be very like an infinite nothing, or nothing infinite.

11. "Even so the things of God knoweth no man, but the Spirit of God. 12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither *can* he know them, because they are spiritually discerned."

The Apostle declares, that the natural man cannot discern the things of the Spirit of God, for they are spiritually discerned. Now here is the nature of Adam and Christ, "the first is of the earth, earthy; the second, is the Lord from Heaven: as is the earthy, so shall they be that are earthy: as is the heavenly, so shall they be that are heavenly;" the first was mortal, the second eternal.

iii. 11. "For other foundation can no man lay than that is laid, which is Jesus Christ. 12. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14. If any man's work abide which he hath built thereupon, he shall receive a reward; 15. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

There is absolutely no other foundation than Christ Jesus; and works built thereon will endure in proportion to their materials, for the fire shall try every man's work. Gold, silver, precious stones, will prove incorruptible—wood, hay, stubble, although built on this foundation, shall be burnt, and he shall suffer loss; but he himself shall be saved, having built on Christ. Thus if the actions of believers, the objects of which are only temporary, shall perish like wood, hay, stubble, things useful in their place, but perishable in their nature; how shall the worst actions of the most brutalized of mankind, which have *no* foundation, support their claim to existence through the countless ages of eternity?

16. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17. If any man defile the temple of God, him shall God destroy."

To destroy a temple because irretrievably defiled, cannot mean to supply all the support and repairs necessary to its enduring for ever. Your bodies are the temples of the Holy Ghost. (vi. 19.) Here it is

said, "Know ye not ye are the temple of God?" Thus destroying of the temple is destroying of the man, but the body is the temple. This agrees with this scripture, "God formed man of the dust of the earth." Now if this mortal does not put on immortality, where is the Eternity of Misery to come from?

iv. 7. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou didst not receive it?"

We have nothing that we did not receive; then withdrawing the gift must put a stop to the abuse of it, and continuing existence imply approbation of its use.

vi. 9. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

The Spirit of God justifies, sanctifies, cleanses; but the unrighteous he abandons; and losing the kingdom of heaven, they lose all things.

20. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

The redeemed are bought with a price. Both body and spirit are God's, and to be used to his glory, and that because we are not our own. Who

shall enter a strong man's house and spoil his goods, unless he first bind the strong man? who shall retain in existence in sin and misery, that which is not used to God's glory?

viii. 11, "And through thy knowledge shall the weak brother perish, for whom Christ died."

Shall weakness cause Eternal Misery, when all strength cometh of God?

ix. 27. "Lest that by any means, when I have preached to others, I myself should be a castaway."

To be a castaway, very faintly expresses Eternal Misery; but strongly exclusion from bliss.

x. 1. "Moreover, brethren, I would not have you ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2. And were all baptized unto Moses, in the cloud, and in the sea: 3. And did all eat the same spiritual meat; 4. And did all drink the same spiritual drink: for they drank of that spiritual rock that followed them, and that rock was Christ. 5. But with many of them God was not well pleased: for they were overthrown in the wilderness. 8. And fell in one day, three and twenty thousand. 9. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 11. Now all these things happened unto them for ensamples."

The Israelites were situated similarly to the Christians, were baptized and eat spiritual meat, but with many God was not well pleased: and they fell in one day twenty three thousand; some were destroyed of serpents, some of the destroyer. Now the Devil is so called; therefore to die, to be de-

stroyed of serpents, and of the Devil, has the same effect; and those only who looked to Christ lived.

xi. 29. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30. For this cause many are weak and sickly among you, and many sleep. 31. For if we would judge ourselves, we should not be judged. 32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

It is not discerning the Lord's body that causeth damnation; to eat and drink it worthily, in some sense, is necessary to salvation, and condemnation is on all who attain it not. This is perfectly intelligible if the Lord's supper is instituted as a memorial of His death, and of the benefits that we receive thereby, and a pledge to assure us thereof; because, if we refuse or neglect the appointed means, we cannot attain the end. Our Saviour says, condemnation was in the world, and whatever *it* includes, therefore, is on all mankind: now the condemnation is, that light is come into the world, and men love darkness rather than light, because their deeds are evil: it is the loss of light then, and that includes life and being.

xv. 1. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3. For I delivered unto you first of all that which I also have received, how that Christ died for our sins according to the scriptures."

Here the apostle declares that Christ died for our sins according to the scriptures. His *death* then was that which He suffered in our stead, and *death* that from which we are saved: now this could not be the death of the body, because, to that we are still liable, and that to Him could have been no suffering, since the body alone kept Him from His place in heaven. It could not be a state of sin, for that it was impossible He could chuse, or we could be benefited by: it must be then the separation of the divine spirit from the organs with which it was united, which alone will allow of sleep being the state Christ was in previous to His resurrection; He became then the first fruits of *them that slept.*

12. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13. But if there be no resurrection of the dead, then is Christ not risen: 14. And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16. For if the dead rise not, then is not Christ raised: 17. And if Christ be not raised, your faith is vain; ye are yet in your sins. 18. Then they also which are fallen asleep in Christ are perished. 19. If in this life only we have hope in Christ, we are of all men most miserable. 20. But now is Christ risen from the dead, and become the first fruits of them that slept. 21. For since by man came death, by man came also the resurrection of the dead. 22. For as in Adam all die, even so in Christ shall all be made

alive. 23. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming. 24. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. 25. For He must reign till He hath put all enemies under His feet. 26. The last enemy that shall be destroyed is death. 27. For He hath put all things under His feet. But when He saith, all things are put under Him, it is manifest that He is excepted, which did put all things under Him. 28. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all. 29. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? 30. And why stand we in jeapordy every hour? 31. I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. 32. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for to morrow we die. 33. Be not deceived: evil communications corrupt good manners. 34. Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame. 35. But some man will say, How are the dead raised up? and with what body do they come? 36. Thou fool, that which thou sowest is not quickened, except it die: 37. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: 38. But God giveth it a body as it hath pleased Him, and to every seed His

own body. 39. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 41. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. 42. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43. It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47. The first man is of the earth, earthy: the second man is the Lord from heaven. 48. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. 52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53. For this corrup-

tible must put on incorruption, and this mortal must put on immortality. 54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. 55. O death, where is thy sting? O grave, where is thy victory? 56. The sting of death is sin; and the strength of sin is the law. 57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 58. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

In this most sublime and interesting chapter, from the 12th v. to the end, the apostle, under the guidance of the holy spirit, discloses the deep things of God; things concealed from the creation of the world. He first argues for and establishes the resurrection of the dead, on the fact of Christ's resurrection. He contends, if Christ is not raised, there is no resurrection; ye are yet in your sins, and they which are fallen asleep in Christ are perished. Now to be in our sins and to perish, in St. Paul's opinion, there needs no resurrection, that is only necessary to make our faith effectual. "But now is Christ risen, and become the first fruits of them that slept." Then Christ slept, and those that are Christ's sleep; and what shall wake them? the trumpet shall sound, and the dead shall arise, both small and great. That the dead sleep is clear from hence; in the 22d v. it is said, "in Christ shall all be made alive. 23. But every one in his own order; they which are Christ's at his coming." Now if they shall only be

made alive at his coming, how unfounded the notion that a state of consciousness intervenes.

The 21st v. clearly establishes that by Christ comes the resurrection of the dead, and therefore, if at all, by Him comes Eternal Misery; which it is impossible to believe, since He Himself declares that He came not to condemn the world but to save, for that it was condemned already.

The 22d v. establishes that all shall rise to judgment, but the apostle clearly tells you who are made incorruptible and immortal, and that in language so rich, so vivid, so luminous, that I cannot conceive it can be read with the attention pointed to this distinction, and that any one can imagine that the wicked are immortal.

In the 36th v. St. Paul does not answer as he would were a body unnecessary; thou fool, the soul needs not flesh and blood to come to judgment in, but that a body will be provided, as much of course by the power of God, as the corn grows that thou sowest, without doubt of its producing a harvest.

"The last enemy that shall be destroyed is death." Can it be said death is destroyed whilst countless millions are for ever subject to his rule? No trifling verbal difficulties, no cold criticisms can weigh with one warmed, glowing, animated by the apostle's description: a bright light shines round about him, as he leads you in faith through the tremendous grandeur of the last great day.

As he exhibits it, it is a consummation most devoutly to be wished; that a veil so long has dimmed its glory; and that I, who am less than the least of the lights of the earth, should have pierced its gloom I scarcely dare believe, though I know it: but the

weaker the instrument, the more apparent the divine agency. Glorify thyself, O God! and unspeakable happiness will attend those whom thou blessest as thy instruments.

xvi. 22. "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."

That is, deprived of existence, being unfit for the presence of God; or cursed with everlasting existence, notwithstanding that.

Second Epistle to the Corinthians, c. i. v. 9. "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead."

The apostle here speaks of raising the dead as equivalent to deliverance, whilst, if a vast majority only rose to misery, he could not view it as such.

10. "Who delivered us from so great a death, and doth deliver; in whom we trust that He will deliver us." That is, believers, but them only.

ii. 14. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. 15. For we are unto God a sweet savour of Christ in them that are saved, and in them that perish: 16. To the one we are the savour of death unto death: and to the other, the savour of life unto life. And who is sufficient for these things?"

These words are perfectly unintelligible, if to perish is to exist in Eternal Misery: how can that be a sweet savour in Christ, in them that perish? But if to all, existence is a blessing as long as it is vouchsafed, then all are a sweet savour unto God, and the savour of His knowledge is made manifest in every place.

iv. 10. "Always bearing about in the body the

dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 11. For we which live, are alway delivered unto death for Jesus sake, that the *life* also of Jesus might be made manifest in our *mortal flesh*. 12. So then death worketh in us, but life in you. 13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; 14. Knowing that He which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. 15. For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God. 16. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 18. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." (See Gal. v. 19.)

Here the apostle argues, that it is the life of Jesus that must be made manifest in our mortal flesh, we always bearing about in our body the dying of the Lord Jesus. Now His dying must mean the punishment He bore for our sins, which if that was torment, it is not easy to understand how it can be a christian's duty, or condition of salvation, always to bear about in the body; but if it means separation from the principle of life, then we must always bear it about with us, (understanding it of the life we live in the flesh,) if we will that the life of Jesus shall be manifest in our mortal body: and if even this is to be so manifested, how shall the wicked prevent that they be

found naked, who must say to corruption thou art my sister?

v. 1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. 2. For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven. 3. If so be that being clothed we shall not be found naked. 4. For we that are in this tabernacle do groan, being burthened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the spirit. 6. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. 7. For we walk by faith, not by sight. 8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9. Wherefore we labour that whether present or absent we may be accepted of Him. 10. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11. Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God, and I trust also are made manifest in your consciences."

Christians know that if their earthly house of this tabernacle were dissolved, they have a house eternal in the heavens; and they groan earnestly that mortality might be swallowed up of life. What Prometheus has stolen fire from heaven that he can make eternal this earthly tabernacle? or what un-

heard of monster is death, that he can swallow up mortality, that is himself, and in so doing give us existence, which is life?

14. "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. 15. And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. 16. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. 17. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 18. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19. To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 21. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

Christ died for all, when all were dead, that they which live, should henceforth live unto Him. Henceforth He is a new creature; behold all things are become new; now all men must die, as Christ died, when He said, "Father, into thy hands I commend my spirit;" and they can only have renewed existence by living unto Him that died for them and rose again.

vi. 16. "And what agreement hath the temple

of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 18. And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Ye are the temples of the living God. Unless sanctified, God will not be your God: ye will then cease to be temples, but the earth will remain to mingle with its kind.

vii. 1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Of being sons of God; let us perfect holiness in his fear, else we lose the promise; the only tenure whereby we hold immortality.

10. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

By sorrowing as one without hope, all motive to exertion is taken away: it worketh death, or the cessation of action.

x. 3. "For though we walk in the flesh, we do not war after the flesh; 4. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

It is by having weapons that are not carnal that we can overcome all opposition, and bring every thought into captivity to the knowledge of Christ; but those who walk and war after the flesh must be overcome, and cannot come to that knowledge. Whence have they life then?

xi. 14. —— "For Satan himself is transformed into an angel of light. 15. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their work."

Vain and fruitless—dust and ashes—such are their works—such is their end.

xiii. 4. "For though He was crucified through weakness, yet He liveth by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you. 5. Examine yourselves, whether ye be in the faith? prove your ownselves. Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates?"

And if reprobates, not having the spirit of life, they are of the earth, earthy.

Epistle to the Galatians, c. i. v. 8. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

A gospel that threatens Eternal Misery, and one that does not, differ considerably. I am aware therefore, if the Apostle preached that doctrine, that I am under his condemnation:—if it be possible that he did not, this denunciation (were there no other

motive) should prompt those whose duty it is to preach, faithfully to enquire, lest they preach, on this point, another gospel.

ii. 16. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ; that we might be justified by the faith of Christ. and not by the works of the law: for by the works of the law shall no flesh be justified. 17. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. 18. For if I build again the things which I destroyed, I make myself a transgressor. 19. For I through the law am dead to the law, that I might live unto God. 20. I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me. 21. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

The force of this passage lies in the reality of the death that comes upon all, and the distinction between them, being the life that they (some of them) live by the faith of the Son of God: For I, even Paul, through the law, am dead to the law, as all must be at one time; the only difference will be that those crucified with Christ, that is that offer themselves (their old man) a sacrifice for sin, are by the grace of God created again—they are in Christ new creatures:—"Yet not I, but Christ that liveth in me." Now if, as the apostle's argument requires, he was, even through the law, dead to the law, and that that he might live to God; then death, through the law, is ceasing to live the life imparted to us by

natural generation; which we may do, as St. Paul did, by being crucified with Christ, or by natural death as the unregenerate do. But if by the law comes Eternal Misery—then St. Paul was subject to it, for he through the law, was dead to the law—which is its consummation, for by the law came death.

iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree."

Had we not passed under the curse of the law, we could not be redeemed from it: then it has, in some measure, been executed upon all of us. Now the torments of hell, as they are imagined by those who hold Eternal Misery, have not been felt either by us or our Saviour; but the alienation of the Holy Spirit has, by Him, and must be by us, before we can enter into bliss; that then is the curse which He bore for us, and from continuance under which, he hath redeemed us.

22. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

Here the same idea is expressed; it is not that all are liable at some future time to be condemned. But the scripture hath *concluded all* under sin; and why? "That the promise by faith of Jesus Christ might be given to them that believe;" which could not be done until the law was satisfied, until the justice of God was vindicated, His truth established; and this could be only by all dying in the sense in which it was said, "Thou shalt surely die." Then Jesus, by whom are all things, could regenerate as many as he would. And to whom is the promise given? "To them that believe."

iv. 27. "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. 28. Now we, brethren, as Isaac was, are the children of promise. 29. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

In this passage I suppose that Sarah is meant by the barren, and Isaac represents the children of the promise, as typifying those born after the spirit. Now in what sense can it be said, that those born after the spirit are many more than those born after the flesh? It can only be because one shall perish, whilst the other shall endure; since, if both are equal in duration, in no age of the world could it be said, that the children of promise exceed in number the children of the flesh.

v. 2. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 3. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

By grace, I should understand that spiritual life within us, which, if maintained, will issue in Eternal Happiness. Those who trust in circumcision are fallen from this state; yet St. Paul contents himself with dwelling on the loss they will sustain, and alludes not to any suffering they will incur.

12. "I would they were even cut off which trouble you."

St. Paul could not have formed or uttered this wish, if their Eternal Misery was included in it.

19. " Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, 20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, 23. Meekness, temperance; against such there is no law."

Again he speaks negatively of those who commit the most atrocious sins—" They shall not inherit the kingdom of God." We must think St. Paul like the preacher who thought hell a place not fit to be mentioned to so polite a congregation.

vi. 7. —— " Whatsoever a man soweth, that shall he also reap. 8. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

Here St. Paul puts corruption in opposition to life everlasting, and that because one cometh of the flesh and the other of the spirit. Now an eternal state to arise out of the corruption of the flesh, seems to me like a pyramid inverted, which the slightest touch will overthrow.

Epistle to the Ephesians, c. 1. v. 10. " That in the dispensation of the fulness of times, He might gather together in one *all things* in Christ, both which are in heaven and which are in earth; even in Him. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the

counsel of His own will. 12. That we should be to the praise of His glory, who first trusted in Christ. 13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, 14. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory."

I think it is impossible to do justice to this text, on the doctrine of Eternal Misery; for to gather *all things*, whilst millions of human beings are excluded, is impossible; and that they shall all be gathered consistently with Scripture, requires that the wicked cease to be.

17. "That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him. 18. The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance of the saints. 19. And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power; 20. Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, 21. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22. And hath put all things under His feet, and gave Him to be the head over all things to the church. 23. Which is His body, the fulness of Him that filleth all in all."

The glowing and emphatic language here used, forbid the idea that St. Paul would allude to the opposite state in negatives merely, if it was one of Eternal Misery, and that to which the great bulk of those to whom his writings would descend would be subject; for St. Paul knew that "many are called but few chosen;" and "with the terrors of the Lord he did persuade men."

ii. 1. "And you hath he quickened, who were dead in trespasses and sins. 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3. Among whom also we all had our conversation in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others. 4. But God, who is rich in mercy, for his great love wherewith he loved us, 5. Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved): 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: 7. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; 9. Not of works, lest any man should boast: 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 11. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; 12. That at that time ye were without Christ, being aliens

from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13. But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. 14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17. And came and preached peace to you which were afar off, and to them that were nigh. 18. For through him we both have an access by one spirit unto the Father. 19. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; 20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21. In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22. In whom ye also are builded together for an habitation of God through the Spirit.

In this chapter the apostle commences by saying, that God hath quickened those who were dead in trespasses and sins, who were by nature the children of wrath, even as others. And again he says, even when we were dead in sins, He hath quickened us together with Christ. Now what is said here of the Ephesians is said of all mankind. Then the idolatrous heathen, of all ages, were in this state of death, and were so by nature. Will it be said then, that they were liable to Eternal Misery, and that by necessity of their nature? But of the dead

some He hath quickened, which must be to grant a new life. Those who receive a new life must have lost their old one; this Christians do by ceasing to live to themselves in the flesh, and the unregenerate finally at the second death. That in the ages to come He might shew the exceeding riches of His grace, in His kindness towards us through Christ Jesus. Can it be consistent with this intention, to preserve through the ages to come, in misery, those to whom the riches of his grace did not extend? and why did it not, it being the gift of God?

iv. 13. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Those only who come to the measure of the stature of the fulness of Christ, are perfect men; shall those who are opposite to them in all respects, and want every thing necessary to perfection, shall they have eternal existence notwithstanding?

22. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. 23. And be renewed in the spirit of your mind."

Putting off the old man which is corrupt, must be done by all, when born again of the spirit, or at death, and there is no new man but in Christ Jesus.

v. 5. "For this ye know, that no whore-monger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."

Here also the denunciation is privative. (See

enquiry, what is meant by the wrath of God? Page 57.)

14. "Wherefore He saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

The words sleep and death are considered synonimous here—it must be sleep, which is not sleep, if torment is essential to it.

29. "For no man ever yet hated his own flesh."

Yet that he should knowingly *chuse* Eternal Misery, must be held by those who consider that punishment consistent with the justice of God.

Phillippians, c. ii. v. 5. "Let this mind be in you, which was also in Christ Jesus: 6. Who, being in the form of God, thought it not robbery to be equal with God: 7. But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: 8. And being found in fashion as a man, He humbled Himself, and became obedient unto *death*, even the *death* of the *cross*. 9. Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

For Christ's obedience unto death, God hath highly exalted Him. Now this death was the punishment due to our offences—that cannot be perpetual torment in hell, since that must include perpetual hatred of God, which our Saviour could not entertain, nor God approve of.

iii. 2. "Beware of *dogs*, beware of evil workers."

St. Paul speaking by the spirit of God, could not have called beings possessed of immortality "dogs," but mere animals he might.

10. "That I might know Him, and the power of His

resurrection, and the fellowship of His sufferings, being made conformable unto His *death*. 11. *If by any means I might attain unto the resurrection of the dead*. 12. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended, of Christ Jesus."

St. Paul here speaks in strict conformity to our Saviour's answer to the Sadducees, and is only anxious to attain the resurrection of the dead, which, if all were immortal, he could not miss of: yet he says, "Not as though I had already attained, either were already perfect;" which I and all shall be, who are the children of the resurrection.

18. "(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: 19. Whose *end* is *destruction*, whose *God* is their *belly*, and whose *glory* is in *their shame, who mind earthly things*.) 20. For our *conversation* is *in heaven*; from whence also we look for the Saviour, the Lord Jesus Christ: 21. *Who shall change our vile body*, that it may be *fashioned like unto his glorious body*, according to the working whereby he is *able* even to *subdue* ALL *things unto himself*."

Of the wicked, St. Paul says, "Whose end is destruction, whose god is their belly."—Of those whose conversation is in heaven, he says, "Christ shall change our vile bodies, that it may be fashioned like unto his glorious body." The God of the wicked is corrupt; shall it, or they, prevent Christ from subduing all things unto himself?

iv. 3.——"Whose *names* are *in the book of life*."

Those whose names are not in the book of life, by what tenure do they hold existence?

*Colossians, c. i. v. 11. "Strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness; 12. Giving thanks unto the Father, which hath made us *meet* to be *partakers* of the *inheritance* of the *saints in light*: 13. Who hath delivered us from the *power of darkness*, and hath *translated* us into *the kingdom* of his dear Son: 14. In whom we have *redemption*, through *His blood*, even the *forgiveness* of *sins*: 15. Who is the *image* of the *invisible God*, the first-born of every creature: 16. For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: 17. And He is before all things, and *by Him all things consist*. 18. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that *in all things* He might have the *pre-eminence*. 19. For it pleased the Father that in Him should *all fullness* dwell: 20. And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. 21. And you, that where sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled. 22. In the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight: 23. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister."

On these verses I would remark how much the apostle dwells on the positive nature of the attainments through Christ; whilst he alludes to the previous state of believers, which is the present state of all others, as subject to the powers of darkness, and as some time alienated, and enemies in mind, by wicked works. Words which if they can be interpreted to include a liability to Eternal Torments at all, do it very vaguely and indistinctly; whilst, if that state is the fate of all the unregenerate, it should be sounded in their ears, early and late, in season and out of season, in language intelligible to all. It is declared to be the Divine intention to reconcile all things unto Himself: this is one of the texts, which denies the immortality of the wicked, since after death to reconcile them is impossible. By Him all things consist, the wicked as well as others, then their duration must be conformable to the love God bears all his creatures, which would cause existence to cease when no longer a blessing.

ii. 12. "Buried with Him in baptism, wherein also ye are risen with Him, through the faith of the operation of God, who hath raised Him from the dead. 13. And you, being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; 14. Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross."

Believers are declared to be dead in their sins, which can only mean non-existence as to their sins, and quickened together with Christ: all others being dead then, are not quickened except for judgment.

20. "Wherefore if ye be dead with Christ from the

rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21. (Touch not; taste not; handle not; 22. Which all are to perish with the using;) after the commandments and doctrines of men?"

Being dead with Christ, touch, taste, handle not, things which are all to perish in the using: this is the case of the unregenerate.

iii. 1. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2. Set your affection on things above, not on things on the earth. 3. For ye are dead, and your life is hid with Christ in God. 4. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6. For which things' sake the wrath of God cometh on the children of disobedience."

Christians are to seek the things that are above, that they may appear with Christ in glory, and to deny their members which are on earth all excess; on account of which, the wrath of God cometh on the children of disobedience. Now the nature of the pursuits clearly indicate a different duration—since obedience is declared to be the only condition of immortality—disobedience must prevent attaining to it.

8. "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9. Lie not one to another, seeing that ye have put off the old man with his deeds; 10. And have put on the new man, which is renewed

in knowledge, after the image of Him that created him."

"Seeing that ye have put off the old man with his deeds;" that is, what all the rest of mankind retain, "and have put on the new man, which is renewed in knowledge after the image of Him that created him." Here is a description of the new creation, in substance precisely the same as the first. Adam was made in the image of God, christians are renewed in knowledge after the image of Him that created them; which cannot be true if the first creation has not ceased to exist.

25. "But he that doeth wrong, shall receive for the wrong which he hath done: and there is no respect of persons."

For the wrong that he hath done; not for that which he cannot do; that is, acts immortal in their nature, whilst he himself rejects the condition of immortality.

First Epistle to the Thessalonians. c. i. v. 10. "And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

ii. 16. "Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost."

The wrath from which Christ had delivered His disciples, the apostle says, is come upon the Gentiles to the uttermost: how can this be true, if Eternal Torments in hell are reserved for them? But it is fully justified in their state; if they are considered as spiritually dead, the withdrawing of His spirit is the utmost of His wrath.

iv. 13. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye

sorrow not, even as others which have no hope. 14. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with Him. 15. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. 16. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17. Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Here we have, on St. Paul's authority, that the dead sleep till the voice of the archangel shall rouse them; and, incidentally therefore, proof that the body is necessary to consciousness: since the long interval from the death of the first of the children of Adam, until the re-union of body and spirit at the resurrection, is declared to be a state of suspended consciousness, (which perfect sleep is): the duration of the wicked must depend on the body with which they come: now as is the earthy, so are they that are earthy.

v. 1. "But of the times and the seasons, brethren, ye have no need that I write unto you. 2. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 4. But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5. Ye are all the children of light, and the children of the day: we are not of

the night, nor of darkness. 6. Therefore let us not sleep as do others; but let us watch and be sober. 7. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. 8. But let us who are of the day, be sober; putting on the breast plate of faith and love, and for an helmet, the hope of salvation. 9. For God hath not appointed us to wrath; but to obtain salvation by our Lord Jesus Christ, 10. Who died for us, that whether we wake or sleep, we should live together with Him."

The imagery throughout these verses, of day and light, night and darkness, strongly express life and its privation, according to our Saviour's words, "the night in which no man can work."

23. "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

The prayer that the soul and body be preserved blameless unto the coming of our Lord Jesus Christ, implies the necessity of the preservation of the body; which can only be, by this mortal putting on immortality.

Second Epistle to the Thessalonians. c. i. v. 6. "Seeing it is a righteous thing with God to recompence tribulation to them that trouble you; 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with His mighty angels, 8. In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His

power; 10. When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 11. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: 12. That the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God, and of the Lord Jesus Christ."

Here the apostle gives a description of Eternal Punishment, which makes the common interpretation matter of astonishment to me, that those who hold the omnipresence of God, and that He must be present in hell to punish, should not see that those who are destroyed from His presence, and are beyond His power, must be non-existent.

ii. 1. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, 2. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. 3. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. 4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 5. Remember ye not, that when I was yet with you, I told you these things? 6. And now ye know what withholdeth, that he might be revealed in his time. 7. For the mystery of iniquity doth already work: only he who now letteth, will

let, until he be taken out of the way. 8. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: 9. Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, 10. And with all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved. 11. And for this cause God shall send them strong delusion, that they should believe a lie: 12. That they all might be damned, who believed not the truth, but had pleasure in unrighteousness. 13. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth: 14. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

Let any one apply to this chapter, the one doctrine and the other: with Eternal Torments, the whole is dark, gloomy, and mysterious. "That God should send a strong delusion, that they might believe a lie, that they might be damned," is so contradictory to the Divine attributes, that all must feel their love of God chilled and depressed when they so interpret it: but consider God as resuming an abused gift, when it ceases to be a blessing, and employing those whom with long suffering He bears with, to make known His power and the glory of His might—and the sun of righteousness again shines forth upon us, and we can say, pure, and holy, and perfect art Thou, O Lord! and Thou shalt be justified when thou judgest.

First Epistle to Timothy, c. 1. v. 15. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting."

To believe on Him to life everlasting, surely implies that everlasting existence is not to be had on any other terms: now all sinners possess life, but not everlasting life.

ii. 4. "Who will have all men to be saved, and to come unto the knowledge of the truth. 5. For there is one God, and one mediator between God and men, the man Christ Jesus; 6. Who gave Himself *a ransom for all*, to be testified in due time."

I quote this text to remark that Christ is a ransom for all, though testified many ages after the fall. Then Eternal Misery must be the lot of all, if of any, except of those who are saved by Him.

iv. 8. "For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 9. This is a faithful saying, and worthy of all acceptation. 10. For therefore we both labour, and suffer reproach, because we trust in the living God, who is the *Saviour of all men, especially of those that believe.*"

"God is the Saviour of all men, especially of those that believe." This I hold to be quite unintelligible on the received doctrine, but gloriously true on the one proposed, for He saves His creatures

from misery by destruction, when their corruption makes that a blessing.

16. "Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee."

Heed the doctrine, and continue therein, and then you may be saved. Few indeed enter the strait gate, yet all others are under condemnation; they cannot be saved.

v. 11. "But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; 12. Having damnation, because they have cast off their first faith. 13. And withal they learn to be idle, wandering about from house to house; and not only idle, but tatlers also, and busybodies, speaking things which they ought not."

Damnation for marrying again, and being idle, and speaking things which they ought not. These things may exclude from heaven; but can they deserve Eternal Misery?

24. "Some men's sins are open beforehand, going before to judgment; and some men they follow after. 25. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid."

Some men actually destroy the organs that minister to sensual gratifications, and are left "sans eyes, sans taste, sans smell, sans every thing;" "their sins are open beforehand, going before to judgment;" whilst with others, their organs, particularly those subservient to the passions of the mind, continue in full action, and so prepare them for that bitter anguish, which the sight of Christ in glory shall cause those who shall be banished from His presence for ever.

vi. 9. "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14. That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: 15. Which in His times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16. Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

"God only hath immortality;" yet the wicked are immortal. "Those that will be rich fall into many foolish and hurtful lusts, which drown men in destruction and perdition;" yet their adamantine frame survives the shock, and bears, unhurt as to texture, destruction and perdition.

19. "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Eternal life has hold of them if all are immortal; and this stupendous gift is wasted on the unthank-

ful and on the evil. Can this be the work of Him who said, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Luke xvi. 11.

Second Epistle to Timothy, c. 1. v. 9. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began; 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel."

Observe that it is Jesus Christ who hath brought life and immortality to light through the gospel; yet eternal existence in misery requires immortality no less than in happiness. He hath abolished death; yet it is said death is misery, and misery is eternal.

ii. 8. "Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel."

Then he was raised from the state of the cursed, for "He was made a curse for us."

10. —— "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory. 11. It is a faithful saying. For if we be dead with Him, we shall also live with Him: 12. If we suffer, we shall also reign with Him: if we deny Him, He also will deny us: 13. If we believe not, yet He abideth faithful; He cannot deny Himself."

"If we be dead with Him, we shall also live with Him." Now death must here mean the extinction

of sensual life, as the object for which we live: and death, in this sense, must come upon all—but eternal life only to those who voluntarily cease to live this life; all others Christ will deny.

16. "But shun profane and vain babblings; for they will increase unto more ungodliness. 17. And their word will eat as doth a canker."

A canker destroys the organization on which the action of the part, wherein it exists, depends.

20. "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 21. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work."

Are not the vessels to dishonour retained because useful? The great house would be much encumbered if all the vessels to honour and to dishonour were retained, without regard to their usefulness.

iii. 7. "Ever learning, and never able to come to the knowledge of the truth."

This mode of speech in the mouth of the apostle, which seems to imply a kind of triumph at their disappointment, can hardly be reconciled with the fervent charity he felt for all mankind, if it included, as its necessary consequence, Eternal Misery.

9. "But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. 13. But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

Shall they grow worse on earth, and not grow worse in hell? Our nature must have been infinitely good to be ever growing worse, and yet not to be

destroyed; now if it is in any sense good, it will not be cast into hell.

iv. 7. "I have fought a good fight, I have finished my course, I have kept the faith. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing."

Who shall receive the crown of righteousness?—those that love His appearing. The love of God then is the wedding garment; he that wants that shall be cast into utter darkness*.

Epistle to Titus, c. i. v. 2. "In hope of eternal life, which God that cannot lie, promised before the world began; 3. But hath in *due times* manifested His word through preaching."

Eternal life, then, was the object from the beginning; and here it implies happiness. If eternal existence in misery is given, it is keeping the promise to the ear and breaking it in substance.

ii. 11. "For the grace of God that bringeth salvation, hath appeared to all men; 12. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; 13. Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ: 14. Who gave Himself for

* It has been remarked to me, that the punishment in hell cannot be caused by material fire, since it is said to be a state of "utter darkness;" yet it is declared to be the same fire that destroyed the cities of Sodom and Gomorrah: this difficulty ceases if the fire destroys, since in vain shines the sun for the dead.

us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

Christ gave Himself for us, to redeem us from all iniquity; then our condemnation was in force previously. Are all Pagans, Jews, Turks, Infidels, and Heretics, from the earliest ages to the present, liable to Eternal Misery? And why?—Because God failed of His object when He said, "Let us remove man from Paradise, lest he live for ever." Or will it be said that Christ, who declared "That wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat," gave Himself for us, that the many might be rescued from death to become eternally miserable, whilst few only benefit by his sacrifice? That can be no glorious appearing, that will cause, out of all proportion, more evil than good—no proof of love in God, who is "no respecter of persons."

iii. 3. "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 4. But after that the kindness and love of God our Saviour toward man appeared, 5. Not by works of righteousness, which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6. Which He shed on us abundantly, through Jesus Christ our Saviour: 7. That, being justified by his grace, we should be made heirs according to the hope of eternal life."

The Apostle always speaks of the Gospel as a pure good—as life to the dead; then it does not

cause Eternal Misery. Independent of that, all men are mortal; then Eternal Sufferings are impossible.

10. "A man that is an heretic, after the first and second admonition, reject: 11. Knowing that he that is such, is subverted, and sinneth, being *condemned* of himself."

Yet no man hateth his own flesh.

Epistle to the Hebrews, c. i. v. 2. "God hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; 3. Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power; when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; 4. Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. 5. For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee? And again, I will be to Him a Father, and He shall be to me a Son? 6. And again, when He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him. 7. And of the angels He saith, Who maketh His angels spirits, and his ministers a flame of fire. 8. But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 10. And, Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands. 11. They shall perish: but thou remainest: and

they all shall wax old as doth a garment; 12. And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

Read the news from heaven here afforded, and believe, if you can, that the object of its Author is defeated by sinful man; that more misery than happiness has ensued: yet it is undeniably so, if Christ, by purging our sins, made us capable of Eternal Misery.

ii. 8. "Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him. 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should *taste death* for every man. 10. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their Salvation perfect through sufferings. 11. For both He that sanctifieth and they who are sanctified, are all of one: for which cause He is not ashamed to call them brethren ——14. Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; 15. And deliver them who, through fear of death, were all their lifetime subject to bondage."

Christ tasted death for every man, and for the suffering of death was crowned with glory and honour. Surely this was the curse on mankind,

the threatened death for disobedience, and that to which all mankind were liable. Now Christ, through death, destroyed him that had the power of death, that is, the devil; and when this shall be completed, He will have abolished death. I hold it to be impossible to shew this to be true on the notion of Eternal Misery. Why halt we between two opinions? If Christ be God, chuse Him: yea, let God be true, though all men be found liars.

iii. 3. "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house."

Surely he who builded the house, was aware of its destiny, and wasted not eternal materials on the strong holds of his enemy.

11. "So I sware in my wrath, They shall not enter into my rest. 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 17. But with whom was He grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? 18. And to whom sware He that they should not enter into His rest, but to them that believed not? 19. So we see that they could not enter in because of unbelief."

All negative threats.

14. "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

We are made partakers of Christ only by perseverance in faith: then all unbelievers are condemned; surely not to Eternal Misery.

iv. 1. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you

should seem to come short of it. 2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."

They therefore shall come short of entering in.

11. "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. 12. For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart."

Dividing asunder soul and spirit is the original curse, or the opposite to creation, when "God made man of the dust of the earth, and breathed into him the breath of life, and man became a living soul."

v. 6. "—— Thou art a priest for ever after the order of Melchisedec. 7. Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard, in that He feared: 8. Though He were a Son, yet learned He obedience by the things which He suffered; 9. And being made perfect, He became the author of eternal salvation unto all them that obey Him."

"The author of eternal salvation." Small cause to boast, if, for every one saved, a score, an hundred, or a thousand, are made eternally miserable.

vi. 1. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2. Of the doctrine

of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3. And this will we do, if God permit. 4. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5. And have tasted the good word of God, and the powers of the world to come, 6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame. 7. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8. But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned."

Here the possibility of falling from grace is clearly stated and explained, and that so as to establish the complete analogy between natural and spiritual life, between creation and regeneration. If we die in either sense we have but one life to lose. (x. 26.) The Apostle likens those who fall away, to the earth that beareth briars and thorns, whose *end* is to be burned. Similar to our Lord's allusions to the wicked as chaff, tares, fruitless branches, which, as useless, are made to return to their elements.

vii. 16. "Who is made, not after the law of a carnal commandment, but after the power of an endless life."

Observe the opposition in this place, and say, can the duration be equal?

19. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."

Now eternal duration is perfection in that respect; but the law made nothing perfect.

25. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He *ever liveth* to make intercession for them."

It is peculiar to Christ that He ever liveth: can it be said of the wicked then?

27. "Who needeth not daily to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself."

Satisfaction being made for the sins of all men, they become capable of immortality, which they were not whilst under the curse: that which is born of the earth is earthy, that which is born of the spirit is spirit.

viii. 10. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. 13. In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

That which decayeth and waxeth old is ready to vanish away. Is not this true of the old man, as well as the old covenant? and must not all sin vanish away before *all* shall know God, from the least to the greatest?

ix. 10. "——imposed on them till the time of *reformation.*"

Behold I make all things new.

12. "Neither by the blood of goats and calves, but by His own blood; He entered in once into the holy places, having obtained eternal redemption for us. 13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14. How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? 15. And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. 16. For where a testament is, there must also of necessity be the death of the testator. 17. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. 18. Whereupon neither the first testament was dedicated without blood. 22. —— And without shedding of blood is no remission. 23. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25. Nor yet that He should offer himself often, as the high priest entereth into the holy place every year with blood of others:

26. For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself. 27. And as it is appointed unto men once to die, but after this the judgment; 28. So Christ was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time without sin unto salvation."

The Apostle here shews the superiority of the sacrifice once offered by Christ over those of the Mosaic ritual; declares him to have obtained an eternal redemption for us, and the promise of an eternal inheritance; and that by putting away sin, by the sacrifice of Himself. Here, as every where else, he assumes, that like as the high priest, chosen from among men, exercised his office only for their benefit, so He hath entered into the presence of God for mankind.

x. 10. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 12. But this man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God, 13. From henceforth expecting till His enemies be made His footstool. 14. For by one offering He hath perfected for ever them that are sanctified. 15. Whereof the Holy Ghost also is a witness to us: for after that He had said before, 16. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17. And their sins and iniquities will I remember no more. 18. Now where remission of these is, there is no more offering for sin. 19. Having therefore, brethren, boldness to enter into the

holiest by the blood of Jesus, 20. By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; 21. And having an high priest over the house of God; 22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The same idea prevails here, that we have an High Priest over the house of God, who, by offering sacrifices for us, hath opened for us a new and living way, if we will walk therein; but if we do not, all remain in their sins; but no intimation that death, instead of being destroyed by Him, is immortalized, still to reign over us, and that we are made eternal to be subject to his rule. This would not be worthy our merciful High Priest, who took our nature upon Him, that He might be touched with our infirmities.

26. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27. But a certain fearful looking for of judgment and fiery indignation, which shall *devour* the adversaries. 28. He that despised Moses' law died without mercy under two or three witnesses: 29. Of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30. For we know Him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31. It is a fearful thing to fall into the hands of the living God. 32. But call

to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 34. —— Knowing in yourselves that ye have in heaven a better and an enduring substance. 35. Cast not away, therefore, your confidence, which hath great recompence of reward. 36. For we have need of patience, that after ye have done the will of God, ye might receive the promise. 37. For yet a little while, and He that shall come will come, and will not tarry. 38. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. 39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

Here we have an account of the difference between those that died under Moses' law and him who shall have counted the blood of the covenant, wherewith he was sanctified, an unholy thing; and a much sorer punishment it is to be cut off from the possibility of immortality, than to lose this present life retaining that possibility. That this is the full force of the distinction, appears from the 38th and 39th verses, he that draws back, my soul shall have no pleasure in him. He draws back unto perdition.

xi. 1. "Now faith is the substance of things hoped for, the evidence of things not seen.

Then we can tell why, without faith, no man shall see the Lord—they reject that which is the substance of the good man's hope, and there is no other evidence of unseen things.

3. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

5. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

That is the same faith which procured Enoch's translation, and whereby we can understand that the worlds were framed by the Word of God; the unregenerate are incapable of either.

xii. 2. "Looking unto Jesus the author and finisher of our faith: who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The joy that was set before Him was the joy that is in heaven over sinners that repent. If those that repent not are made eternally miserable, for one joy there must be many sorrows.

9. "Shall we not much rather be in subjection unto the Father of spirits, and live?"

Will it be said we can live without?

14. "Follow peace with all men, and holiness, without which no man shall see the Lord."

Surely it is conceivable that holiness might have been made the measure of existence: if it were so, Eternal Torment would be unnecessary.

22. "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. 23. To the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, 24. And to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 25. See that ye refuse not Him that speaketh; for

if they escaped not, who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven: 26. Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear. 29. For our God is a consuming fire."

Having instanced in Esau, and the giving of the law, the certainty of condemnation to those who neglect the terms on which life is offered, the apostle goes on to exult in the superiority of the christian calling, and enumerates the noblest objects the human intellect can apprehend, as possessed by the faithful. He then shews that the condemnation is in kind the same to all, only more clearly certain to those who refuse Him that offers the clearer display of the riches of God's grace, and never hints that eternity in misery awaits them; but dwells always exclusively on the loss they will sustain, by selling, as Esau did, their birthright for a mess of pottage. The last words of the chapter confirm this; for if God is a consuming fire, it cannot be true that those to whom He is so, shall endure for ever: He must be then a fire that does not consume. I again remark that Jesus, being raised from the dead, has been in the state we are subject to through Adam;—that this was not torment He Him-

self declares when He says "It is finished." It is the apostle's argument, throughout his epistles, that all mankind are dead through sin; and that life, or existence, or immortality, after death, are only to be obtained through Christ. Christ, as God, is the universal shepherd. Will He have lain down His life to save a few at the expence of many? Can He be a good shepherd who shall do that which He foreknew would inflict never-ending misery on ninety-nine of His sheep, to give a free gift, an unmerited gift, of happiness to one?

The general Epistle of James, c. i. v. 10. "—— Because as the flower of grass he shall pass away. 11. For the sun is no sooner risen with a burning heat but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways."

Here the imagery, which on the one interpretation, that of death terminating the existence when it shall have been completed at the last judgment, has great beauty, energy, and propriety; on the other, that of eternal existence in misery, it is altogether delusive and erroneous. In the one sense it is perfectly true, in the other essentially false.

15. "Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death."

Lust, which is but the deviation from nature's dictate, bringeth forth sin, and sin death. Who shall make that produce permanent effects, which has none of the requisites? it being but a perversion of the natural means of continuing an exist-

ence, which is given as a means of happiness to all; of animal enjoyment to those who rise no higher; of intellectual to those who cultivate the faculties that depends on; of spiritual to those who, choosing God, employ the immaterial part of them on the only worthy and adequate object, who as He alone hath immortality, can alone furnish wherewithal to supply spiritual food, through the countless ages of eternity; without which, we could not exist even in heaven.

17. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Never-ending existence must be a perfect gift; and, as well as every good gift, cometh from above. All to whom it is given will find there is no variableness with God; and that existence, which is a blessing at first, is one to the end.

21. "—— Receive with meekness the engrafted word, which is able to save your souls."

From what?—from destruction, to which our nature tends; not from a state ten thousand times worse than not being. The power of language would fail should it be endeavoured to put us on our guard against such a danger. Either the apostles give it up as hopeless, (for it is plain they do not attempt it;) or the fear is chimerical.

ii. 13. "He shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment."

He shall be required to pay the uttermost farthing, which he will have done, when he shall have parted from existence. And "mercy will then rejoice

against judgment;" for infinite Mercy must rejoice when judgment takes effect, though it (mercy) mingles not therewith; judgment or condemnation being on the whole the wisest and the best.

26. "For as the body without the spirit is dead, so faith without works is dead also."

The body without the spirit is dead; the spirit without the body is devoid of consciousness. The body and spirit may be separated, since they were separate previous to creation. Their union constituted man,—their separation must destroy man. The destruction of the organs whereby man acts, is agreed on all hands to be meant by death. By sensuality the faculties may be extinguished one after the other. Shall death, which extinguishes all at once, make all immortal, and that in direct contradiction to the end for which it was ordained—that it might put a stop to sin?

iv. 12. "There is *one lawgiver*, who is able to *save* and *to destroy*!"

If God willeth not the death of a sinner, and yet cannot prevent his continuance in misery, who is the lawgiver "who is able to save and to destroy?"

iv. 14. "—— For what is your *life*? It is even a *vapour* that *appeareth* for a *little time*, and then *vanisheth away*."

Most delusive, if we are immortal. Our life then is not a vapour, but a dense and solid substance, that the power of fire, the wishes of man, and the mercy of God, cannot dissolve.

v. 3. "—— Shall *eat* your *flesh* as it *were fire*. *Ye have heaped treasure* together for the *last days*."

Yet our flesh shall be consumed, as it were by fire.

20. "Let him know, that he which converteth a

sinner from the error of his way shall save a *soul from death*, and shall hide a multitude of sins."

To save a soul from death, must be to prevent a final dissolution of the union that constituted man a living soul. On this his existence depended. Death, then, is non-existence.

First Epistle of Peter, c. i. v. 3. "—— Hath *begotten* us *again* unto a lively hope by the *resurrection* of Jesus Christ from the *dead*. 4. To an inheritance —that *fadeth not away*. 5. Who are *kept* by the *power* of *God*—ready to be revealed in the last time."

A new life then is ours, who are begotten again; and it is by virtue of this life only that our mortal shall put on immortality, and so fit us for an inheritance that fadeth not away. These are kept by the power of God—who keeps those that are destroyed from the presence of God and the glory of his power?

23. "Being *born again*, *not* of *corruptible seed*, but of *incorruptible*, by the *word* of *God*, which *liveth* and *abideth for ever*. 24. For *all flesh* is as *grass*, and *all the glory of man* as the *flower of grass*. The *grass withereth*, and the *flower thereof falleth away*. 25. *But* the *word* of the *Lord endureth* for *ever*. And *this is the word* which by the gospel is preached unto *you*."

On these verses I will only remark, that it is the incorruptible that liveth, and abideth, and endureth for ever; the corruptible withereth and falleth away, and that as grass. Yet the doctrine of Eternal Misery requires that those born of corruptible seed shall, if not live, yet abide and endure for ever, contrary to this text.

ii. 11. "—— Abstain from fleshly lusts, which *war* against the *soul*."

24. "Who his own self bare our sins in His own body on the tree, that we, being *dead to sins*, should *live unto righteousness*."

If Christ bare our sins, it must be in their natural consequence, that is death. Now His death was a privation of the Divine spirit, ("why hast thou forsaken me?") and all new life, the imparting thereof to those, who being dead to sin, shall thereby live unto righteousness.

4. "But let it be the *hidden man* of the *heart*, in that which is *not corruptible*, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. 12. But the *face of the Lord* is *against them that do evil*."

Who shall continue in existence when God turneth away his face?

5. "Who shall give account to Him that is ready to judge the *quick* and *the dead*."

In what sense shall He judge the dead? the quick are those who have spiritual life, the dead are those who have it not. To such the gospel is preached as a means of regeneration, or new life; but they are judged as men in the flesh, that is mortal; and if they live, it must be according to God in the spirit.

6. "For this cause was the gospel preached also to them that are *dead*, that they might be *judged* according to *men in the flesh*, but *live* according to God in *the spirit*. 17. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall *the end* be of them that obey not the gospel of God? 18. And if the righteous scarcely be saved, *where* shall the ungodly and the sinner *appear*? 19. Wherefore, let them that suffer according to the will of God, commit the

keeping of their *souls* to *Him* in well-doing, as unto a *faithful Creator*."

The righteous scarcely are saved; then sinners are but faintly different. Shall a double infinity continue to separate them? Is God as willing to curse as to bless?

v. 8. "——Because your adversary the devil, as a roaring lion, walketh about, seeking whom he may *devour*."

The devil is called the destroyer, and here said to seek whom he may devour; neither of these expressions are justified on the notions of man's natural immortality.

Second Epistle of Peter. c. i. v. 3. "According as His divine power hath given unto us all things that pertain unto *life* and godliness, *through* the *knowledge* of *Him that* hath *called* us to *glory* and *virtue*. 4. Whereby are given unto us exceeding great and precious promises; *that by these* ye might be *partakers* of the *Divine nature*, having *escaped* the *corruption* that *is* in the *world* through *lust*."

It is by the knowledge of Christ we have exceeding great and precious promises, and are to be partakers of the Divine nature; and that only when we have escaped the corruption that is in the world through lust: where will it be said that those who continue in corruption through lust, get their immortality?

ii. 1. "——Even *denying* the *Lord* that *bought them*, and *bring* upon themselves *swift destruction*."

By denying Christ they bring upon themselves *swift destruction;* rather an odd description of that which is to last through all eternity.

4. "For if *God* spared not the angels that *sinned*,

but *cast* them *down to hell*, and *delivered them* into *chains* of *darkness*, to be *reserved* unto *judgment*. 6. And *turning* the *cities* of *Sodom* and *Gomorrha* into *ashes*, condemned them with an *overthrow*, making them an *ensample* unto those that after should live *ungodly*."

The cities of Sodom and Gomorrha (see Jude, p. 171).

9. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the *unjust* unto the day of *judgment* to be *punished*: 10. But *chiefly* them that walk after the *flesh*, in the lust of uncleanness, and despise government: presumptuous are they, self-willed; they are not afraid to speak evil of dignities. 12. But *these*, as *natural brute beasts*, *made* to be *taken* and *destroyed*, speak evil of the things that they understand not, and *shall utterly perish* in *their own corruption*."

The unjust are to be reserved unto the day of judgment to be punished—and how? As natural brute beasts, made to be taken and destroyed, they shall utterly perish in their own corruption.

17. "They are *wells* without *water*; *clouds* that are carried with a *tempest*, to whom the mist of *darkness* is *reserved* for *ever*."

Wells without water; wanting that which is essential to them, who will repair them? Clouds that do not fertilize the earth, to whom is reserved the mist of darkness for ever.

iii. 4. "——Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. 6. ——The world that *then* was, being overflowed with water, *perished*. 7. But the heavens and the earth which are *now*, by the same word are kept in

store, *reserved unto fire*, against the day of judgment, and *perdition of ungodly men*. 8. But, beloved, be not ignorant of this one thing, that *one day is* with the *Lord* as a *thousand years*, and *a thousand years as one day*. 9. The Lord is not slack concerning His promise, (as some men count slackness) but is long-suffering to us-ward, not willing that any should *perish*, but that all should come to repentance."

Here St. Peter disposes of the interval between death and the day of judgment—a thousand years is as one day. He says the earth is reserved unto fire against the day of judgment, and that that is the time of perdition of ungodly men. Now, unless the day of judgment brings their final destruction, the time of their sin is rather the time of their perdition.

Can that be long suffering that, for 70 years forbearance, dooms to 70 million years of torments? yet this would be tender mercy compared to Eternal Misery.

11. "Seeing then that all these things shall be *dissolved*. 13. Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

All these things shall be dissolved; the earthly house of this tabernacle shall be dissolved: those only who hope for new heavens and a new earth can continue.

16. "——They that are unlearned and unstable wrest, as they do also the other scriptures, unto their own *destruction*."

Wresting scripture to their own destruction, must be from their losing the salvation it offers to those who receive it in the truth.

First Epistle of John. c. i. v. 5. "——God is light, and in Him is no darkness at all."

The wicked being cast into outer darkness, where God cannot be, must be extinct.

ii. 9. "He that saith he is in the light, and hateth his brother, is in darkness even until now. 10. He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him. 11. But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

He that cannot tell whither he goeth, cannot be doomed to Eternal Misery, because he hath chosen it; but being in darkness he may fall into destruction.

15. "Love not the world. 17. The world passeth away, and the lust thereof: but he that doeth the will of God, abideth for ever."

Only he that doeth the will of God abideth for ever.

25. "This is the promise that He hath promised us, even eternal life."

Eternal life is of promise.

29. "——Every one that doeth righteousness, is born of Him."

The righteous only are born of God.

iii. 1. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. 2. Beloved, now are we the sons of God."

It is of love that we are the sons of God.

8. "——The Son of God was manifested, that He might destroy the works of the devil."

Jesus came to destroy the works of the devil, not to render them immortal.

14. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 15. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

Those that love the brethren have passed from death unto life, others abide in death; no one that hateth his brother hath eternal life abiding in him: then can he bear Eternal Misery?

iv. 9. "In this was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through Him."

It was from God's love He sent His Son: God's love could injure no one.

14. "We have seen and do testify that the Father sent the Son to be the Saviour of the world."

From what?—from the condemnation that was in the world, from death, from destruction, from perdition, from corruption, from that which was natural to all mankind.

18. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth, is not made perfect in love."

Yet fear hath weighed heavy on the heart of many who desired to love God, and must, whilst he is thought to condemn the great majority of His creatures to Eternal Misery. The humble man will say, if them, why not me? I know more of my own sins than of any one's else. It is hard to understand how any can be made perfect in love, whilst this opinion prevails with them.

v. 1. "Whosoever believeth that Jesus is the Christ, is born of God. 11. And this is the record,

that God hath given to us eternal life: and this life is in His Son. 12. He that hath the Son, hath life; and he that hath not the Son of God, *hath not* life. 13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life."

Here it is clearly declared that he only that hath the Son, hath life; and that he that hath not the Son, hath not life: hence plainly, all who have not the righteousness of faith are under one general condemnation from some cause; this must be their common nature: then, if Eternal Misery be the fate of any, it must be of all, "for the whole world lieth in wickedness."

16. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 17. All unrighteousness is sin; and there is a sin not unto death."

The sin unto death must be that which causes or implies the loss of spiritual life; and to pray for that must be in vain, because, having been born again, if we die there is no more sacrifice for sin, and no possibility, therefore, of having life restored. All unrighteousness is sin, but does not imply hatred, or the total extinction of the love of God; and, therefore, is not necessarily sin unto death.

19. "And we know that we are of God, and the whole world lieth in wickedness. 20. And we know that the Son of God is come, and hath given us an understanding that we may know Him that is true: and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."

To be in him that is true, is eternal life; all else is unto death.

Second Epistle of John. c. i. v. 9. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God."

Those that abide not in the doctrine of Christ, have not God; what have they then?—have they existence without Him?

Third Epistle of John. c. i. v. 11. "——He that doeth good, is of God: but he that doeth evil, hath not seen God."

He that is not of God, must hold existence by a frail tenure.

Epistle of Jude. c. i. v. 1. "——To them that are sanctified by God the Father, and preserved in Jesus Christ, and called."

To be sanctified, preserved, and called, is peculiar to the blessed; those who think God has given an immortal existence to the wicked, must forget that Christ has asked "do men put new wine into old bottles?" (See Luke, c. 5. v. 37. and 38.)

4. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 5. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. 6. And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness, unto the judgment of the great day. 7. Even as Sodom and Gomorrha, and the cities about them, in like manner

giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 10. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. 11. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. 12. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; 13. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."

I think it undeniable, that those who deny Jesus Christ are here compared, and that without any note of distinction, to those who in the old Testament are punished for disobedience, and said to be destroyed; therefore the same condemnation awaits them: what that is, let the subsequent description of them declare.

Clouds without water.

Trees whose fruit withereth.

Twice dead.

Plucked up by the roots.

Raging waves of the sea, foaming out their own shame.

Wandering stars, to whom is reserved the blackness of darkness for ever.

If these are meant to imply eternal existence, the propriety of scripture imagery cannot be defended;

but if approaching extinction, then is it vindicated in this, as in every other instance. I remark that *everlasting* chains are said to be *unto* the judgment of the great day. May not this intimate, that when that day shall have found successors, that the angels who kept not their first estate may be dismissed from existence, when their immortality is more worthily bestowed? Sodom and Gomorrha are set forth for an example, suffering the vengeance of eternal fire. Where are they set forth? in the old Testament, and how?—that God rained fire from heaven and destroyed them. Here then the Holy Spirit describes that as eternal fire which is employed to produce a temporal effect; a full authority for our understanding, in the same sense, our Saviour's words in describing the last judgment.

21. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Eternal life is from the mercy of Christ; it will not be given then, where it must be a curse.

22. "And of some have compassion, making a difference: 23. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

All who are saved are pulled out of the fire; it is thereby they have life. It may be a peculiarity of the fallen angels, and that which is meant by immortality, that naturally they would live for ever, as man would had he eaten of the tree of life; and their organization being incorruptible, they retain existence until the separation of God's spirit, which is to be the business of the great day; and which appears to be deferred until the human race has supplied successors to the heaven-

ly thrones. That the loss of existence may be a torment to the fallen spirits, may be gathered from one of the Evangelists recording, "art thou come to torment?" and another, "to destroy us before the time." We have here an intimation that the day of judgment will put an end to all that shall offend throughout God's creation.

Revelation, c. i. v. 5. "——Jesus Christ, who is the first begotten of the dead."

All mankind were under death, and Christ as man—He is the first begotten of the dead.—Life and death divide all mankind between them—Those that follow Christ in the regeneration, have eternal life; all others are spiritually dead.

18. "I am He that liveth, and was dead; and behold I am alive for evermore, Amen: and have the keys of hell and of death."

It is Christ's distinction that He is alive for evermore; and having the keys of hell and death, must imply He can retain or release whom he pleases.

ii. 5. (Church of Ephesus) "—— Will *remove* thy candlestick *out* of his *place*, except thou repent. 7. —— To him that overcometh will I give to *eat* of the *tree of life*, which is in the midst of the paradise of God."

10. (Church in Smyrna) "—— Be thou faithful unto death, and I will *give* thee a *crown* of *life*. 11. —— He that overcometh shall *not* be hurt of the second *death*."

16. (Church of Pergamos) "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. 17. —— To him that overcometh will I give to *eat* of the *hidden manna*, and will *give* him a *white stone*, and in the

stone a new name written, which no man knoweth, saving he that receiveth it."

23. (Church of Thyatira) "And I will *kill* her children with *death;* and all the churches shall know that I am He which searcheth the reins and hearts. 26. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. 27. And he shall *rule* them with a *rod of iron:* as the *vessels* of a potter shall they be *broken to shivers.*"

iii. 1. (Church in Sardis) "—— I know thy works, that thou hast a name that thou livest, and art *dead.* 2. Be watchful and strengthen the things which remain, that are ready to *die.* 5. He that overcometh, the same shall be *clothed* in *white raiment*, and I will not *blot* out his *name* out of the *book of life*, but I will *confess* his name before my *Father*, and before his *angels.*

12. (Church in Philadelphia) "Him that overcometh will I make a pillar in the temple of my God, and he shall *go no more out;* and I will *write* upon him the *name* of my *God*, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will *write upon* him my *new name.*

iii. 14. (Church of Laodiceans) "—— These things saith the *beginning* of the *creation of God.* 17. —— And knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18. I counsel thee to buy of me gold tried in the fire, that thou mayest be *rich;* and white raiment, that thou mayest be *clothed*, and that the shame of thy nakedness do not appear. 21. To him that overcometh will I grant to *sit* with *me* in my *throne*,

even as I also overcame, and am set down with my Father in His throne."

Each of the seven churches receives threats or promises under different figures;—privation is the peculiarity of the threats, duration of the promises.

Remove thy candlestick out of its place.

Kill her children with death.

As the vessels of a potter broken in shivers.

To eat of the tree of life.

A crown of life.

Shall not be hurt of the second death.

To eat of the hidden manna.

A white stone, and a new name written.

Clothed in white raiment.

Will not blot his name out of the book of life.

Will confess his name before my Father and before his angels.

A pillar in the temple of my God, and shall go no more out.

Will write on him the name of my God, and of the city of my God, and my new name.

Gold, that thou mayest be rich.

White raiment, that thou mayest be clothed.

Sit with me on my throne.

iv. 11. "Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they *are* and were created."

Being for God's pleasure, they must cease to be when they fail to fulfil his pleasure.

v. 10. "And hast made us unto our God kings and priests; and we shall reign on the earth."

vi. 8. "And I looked, and behold, a pale horse,

and his name that sat on him was *death*, and *hell* followed with him. And power was given unto them over the fourth part of the earth, to *kill* with sword, and with hunger, and with *death*, and with the beasts of the earth. 9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. 10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

The power of death and hell extends only to kill, though by various means. Perhaps to kill by death may mean by sin.

vii. 14. "—— These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15. Therefore are they before the throne of God, and serve Him day and night in His temple: and he that sitteth on the throne shall dwell among them. 16. They shall hunger no more, neither thirst any more: neither shall the sun light on them, or any heat. 17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them *unto living fountains of waters:* and God shall wipe away all tears from their eyes."

Even the blessed require to be led unto living fountains of waters. Where shall the wicked get the means of life?

ix. 5. "And to them it was given that they should not kill them, but that they should be tormented *five months:* and their torment was as the torment of a scorpion, when he striketh a man. 6. And *in those days* shall men *seek death*, and shall not find it; and shall desire to *die, and death shall flee from them.* 10. ——And their power was to hurt men *five months.* 11. And they had a *king* over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon,* but in the Greek tongue is *Apollyon.*"

A limited time of torment is spoken of—most probably the duration of a tyranny on earth—from which men shall desire to escape, even by death; thus under the destroyer.

xi. 5. "And if any man will hurt them, (the witnesses) fire proceedeth out of their mouth, and *devoureth their enemies:* and if any man will hurt them, he must in this manner be *killed.* 7. The beast out of the bottomless pit shall *kill them.*"

Those that would hurt the witnesses must be killed; fire out of their mouth devoureth their enemies.

10. "——Because these two prophets tormented them that dwelt on the earth. 11. And after three days and an half, the *spirit of life from God* entered into them: and they stood upon their feet."

The spirit of life from God restores the witnesses, after the beast out of the bottomless pit hath killed them.

18. "——And thy wrath is come, and the time of the *dead* that they should be judged, and that thou shouldest give reward unto thy servants the

prophets, and to the saints, and them that fear thy name, small and great, and shouldest *destroy* them which *destroy* the earth."

At the day of judgment Christ shall destroy them which destroy the earth.

xii. 11. "——And they loved not their *lives* unto the *death*. 12.——The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

The devil knoweth he hath but a short time, not an eternal dominion.

xiii. 8. "And all that dwell upon the earth shall worship Him, whose names are not written in the *book of life* of the Lamb slain from the foundation of the world."

Their names are not in the book of life.

xiv. 9. "——If any man worship the beast, 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be *tormented* with *fire* and *brimstone* in the *presence* of the *holy angels*, and in the *presence* of the *Lamb*: 11. And the smoke of their torment ascendeth up for ever and ever: and they *have* no rest day nor night, who *worship* the beast and his image, and whosoever receiveth the mark of his name."

The torment here spoken of, is limited to the day of judgment, being in the presence of the holy angels and the Lamb, who will cease to form a court when Christ has set down on the right hand of God.

xvii. 8. "The beast that thou sawest, *was*, and *is not*; and shall ascend out of the bottomless pit, and go into *perdition*: and they that dwell on the earth shall wonder (whose names were not written in the

book of life from the foundation of the world) when they behold the beast that *was*, and *is not*, and *yet is*."

The beast shall go into perdition.

xviii. 7. "*How much* she hath glorified herself, and lived deliciously, *so much* torment and sorrow *give her*. 8. Therefore shall her plagues come in one day, *death*, and *mourning*, and *famine*; and she shall be *utterly burnt* with *fire*; 9. ——When they shall see the smoke of her burning, 10. Standing afar off for the fear of her torment. 21. Babylon shall be thrown down, and shall be *found no more at all*."

As her sin, so shall her torment be; and she shall be utterly burned with fire, and be found no more at all.

xix. 2. "——For he hath judged the great whore. 3. ——And her *smoke rose up for ever and ever*."

There is a grammatical impropriety in this expression, "rose up for ever and ever." I suggest that the meaning may be, "rose up incessantly," or "without intermission."

18. "That ye may eat the *flesh* of *kings*, and the *flesh* of *captains*, and the *flesh* of *mighty men*, and the *flesh* of *horses*, and of *them* that sit on them. 20. And the *beast* was taken, and with him the *false prophet*. ——*These both* were *cast alive* into a *lake of fire*, burning with brimstone. 21. And the *remnant were slain* with the *sword* of *him* that sat upon the horse, *which sword* proceedeth *out* of his *mouth*."

The flesh of kings and of horses are both eaten. The beast and the prophet are cast alive into the lake, but the remnant are slain.

xx. 4. "——And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5. But the rest of the dead lived not again, until the thousand years were finished. This is the *first resurrection*. 6. Blessed and holy is he that hath part in the first resurrection: on *such* the *second death* hath no *power*, but they shall be priests of God and of Christ."

The first resurrection appears to include the whole of the righteous; on such the second death hath no power: but the first death included all mankind, the righteous and the wicked—the second death must be in kind the same: that which is common to both is the loss of life, but the righteous have life eternal; therefore, on them the second death hath no power.

9. "——And fire came down from God out of heaven, and *devoured them*. 10. And the *devil* that deceived them, was *cast* into the lake of fire and brimstone, where the *beast* and the *false prophet are*, and *shall be tormented day and night for ever and ever*."

It is said, where the beast and false prophet *are;* what follows may mean, shall be tormented incessantly, as long as day and night continue.

12. "And I saw the *dead*, small and great, stand before God; and the books were opened: and another book was opened, which is the *book of life:* and the dead were judged out of those things which were written in the books, *according to their works*. 13. And the sea gave up the *dead* which were in

it; and *death* and *hell delivered* up the *dead* which were in *them:* and they were *judged* every man according to their *works.*"

This must include that spiritual works shall obtain immortality; earthy sensual ones, destruction.

14. "And *death and hell were cast into the lake of fire:* This is the *second death.*"

15. "And whosoever was not found written in the *book of life*, was *cast into the lake of fire.*"

Death and hell (or the grave) are equally abolished, and that by sharing in the second death.

xxi. 4. "——And there shall be no more *death*, neither *sorrow*, nor *crying*, neither shall there be any *more pain:* for the *former things are passed away.* 5. And he that sat upon the throne, said, *behold*, I *make all things new.*"

And there shall be no more death: then the power of death must end over his subjects.

8. "But the *fearful*, and *unbelieving*, and the *abominable*, and *murderers*, and *whoremongers*, and *sorcerers*, and *idolators*, and *all liars*, shall have their *part* in the *lake* which burneth with fire and brimstone: *which* is the *second death.*" (See c. 20, v. 15.)

xxii. 1. "And he shewed me a pure river of *water of life.* 2. ——And on either side of the river was there the *tree* of *life*, which bare twelve manner of fruits, and yielded her fruit every month; and the *leaves* of the *tree* were for the *healing* of the *nations.* 3. And there shall be no more *curse.* 5. And there shall be no night there. 12. And behold, I come quickly; and my reward is with me, to give *every man according* as his *work* shall be. 14. Blessed are they that do His commandments, that they may

have *right* to the *tree of life:* and may *enter in* through the *gates* into the *city.*"

Here the gates of paradise are opened again, and the tree of life may be approached, and man put forth his hand, and eat, and live for ever.

15. "For without are *dogs.*"

For without are dogs, having only animal life.

19. "And if any man shall take away from the words of the book of this prophecy, God shall *take away* his *part* out of the *book of life*, and *out* of the *holy city*, and *from the things* which are written in this *book.*"

If Eternal Misery be a scripture doctrine, I must have furnished arms against myself, for I have quoted every text that appears to me to bear upon the question, (with the exception of some few, reserved for more particular consideration.) I now proceed to inquire into the authority for man's natural immortality, since the doctrine of Eternal Misery can only be defended by assuming that man is naturally immortal; and if the foundation on which a doctrine rests can be shewn from the word of God to be false, no doubt can remain that the doctrine itself is erroneous. Now it never can be pretended that the words construed to imply Eternal Misery, confer the immortality necessary to that construction; then it is assumed. Now, if man be immortal, it must be derived to him, either through Christ or Adam; from God or himself.

With respect to the wicked, Christ Himself most expressly disclaims it; "He came not to condemn the world; for it was condemned already, but to save." "I come to send a fire into the world; and what will I, if it be already kindled?"

Death and the grave answer the latter proposition: if from God, surely "depart from me ye cursed" answers the former; or is it necessary to ask "Lord to whom shall we go, for thou hast the words of Eternal Life?"

Let us see then what is the scripture account of man's nature, and how it can be maintained that it is immortal. In the 2nd chapter of Genesis, it is said, "And the Lord God formed MAN of the dust of the ground, and breathed into his nostrils the breath of life,* and MAN became a living soul.†"

* "And God breathed into his nostrils the breath of life." This being said of no other creature, leads us to conceive not only that the soul of man is a distinct thing, of a different original from his body, but that a more excellent spirit was put into him by God, (as appears by its operations) than into other animals. For though the *simple speech* of inspiring him with the breath of life *would not prove this*, yet Moses, speaking in the plural number, that God breathed into him the breath, or spirit of lives; it plainly denotes, not only that spirit which makes man breathe, and move, but think also, reason, and discourse." (Patrick on Genesis.)

† "And he became a living soul." This is the immediate result of the union of the soul with the body." (*Then the dissolution of the union, or death, would destroy the living soul.*) "Moses shews the difference between his soul and body; his soul being an intelligent *substance*, made after the image of God: his body only an earthly covering of the soul, to which Moses adds a third, a certain vital breath, whereby the others are united and linked together by a powerful bond, or strong tie." (*Let any one read this text, and say, whether Moses says any thing about the soul being a substance distinct from the body; still less of a third, a certain vital breath: it is "man became a living soul."*) "His soul it is manifest did not come out of the earth, or any power of matter, but from the power of God, who infused it into him by His divine inspiration." (Patrick, page 12.)

"I begin with inquiring into the nature and frame of a human soul: in the first place, it plainly appears to be a *simple, uncompounded, indivisible* being." (Balguy's Sermon on the Excellence and Immortality of the Human Soul.)

16. "And the Lord God commanded the man, saying, of every tree of the garden thou mayst freely eat; 17. But of the tree of knowledge, of good and

To this I will oppose the account God, his maker, has given us of the nature and frame of a human soul: "God formed MAN of the dust of the earth, and breathed into HIM the breath of life, and MAN became a living soul."

"That the soul, which is immortal and incorruptible, cannot be said to rise again, resurrection implying a reproduction: whereas, that which after it was, never ceased to be what it was, cannot be reproduced; and so the resurrection of the dead can only signify the resurrection of the bodies of the dead, with the reunion of them to those souls to which they were before united; which makes this resurrection advance into a resurrection of life. And seeing that which never fell cannot be said to be raised up, that which did never die cannot be restored from death." (*What says the apostle—"And you hath He quickened, who were DEAD in trespasses and sins."*) Men cannot *properly* be said to rise again from the dead, but in respect to that part, or that state, which had fallen and was dead. And as for a man to be born at first, signifies the production and union of the essential parts of an individual man, his body and his soul; so, to be born again, or born from the dead, implies the restitution and reunion of his body and soul: a man only by that becoming the same entire person he was before." (Whitby on the New Testament, page 108.)

Then if the soul of man, after it was, never ceased to be, it cannot be said to rise again; very logically argued if the premises are sound. But it was the man formed of the dust of the earth, who having, from sin and death, ceased to be what he was, that is the subject of resurrection: and the metaphysical stilts whereby man is made to raise himself out of the corruption of death, and say, "I am a living soul, only I want my body," will not establish the independent existence of the soul, in opposition to the plain word of God: which declares that man was formed of the dust of the earth, and that by the breath of life HE (not the breath of life, but HE) became a living soul. He, therefore, by death, did cease to be what he was, that is, a living soul; and a spiritual body is necessary to his immortality: but as are the "earthy, so are they that are earthy."

evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.*"

iii. 1. "And the serpent said unto the woman, yea, hath God said ye shall not eat of every tree of the Garden? 2. And the woman said unto the serpent, we may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. 4. And the serpent said unto the woman, ye shall not surely die: 5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil. 6. And she did eat. 17. And unto Adam God said, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.† 22. And the Lord God said, behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:‡ 23. Therefore, the Lord God sent him

* "Thou shalt surely die." In the Hebrew "dying thou shalt die," to shew the certainty of it as we rightly translate it, which doeth not signify, as appears by the event, that he should instantly die, but become mortal; lose the immortality wherewith he was invested. Genesis, c. iii. v. 19. And as Athanasius thinks, the doubling the expression denotes he should not only die, but remain in the corruption of death; as we *should all have done, had not* the second Adam *obtained for us a* HAPPY *resurrection.*" (Patrick, Genesis, c. ii. v. 17.)

† "Till thou return to the ground; that is, till thou diest, and moulderest into dust." (Patrick.)

‡ "And now lest he put forth his hand, &c." This seems an abrupt kind of speech, something being kept back; as, let us turn

forth from the garden of Eden, to till the ground from whence he was taken. 24. So He drove out the man; and He placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Compare with this, Revelation, c. ii. v. 7. "—— To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

From these texts I venture to deduce, that Adam, whose nature we inherit, was mortal; because he is

him out, (or some such like words) "lest he take also of the tree of life and live for ever," which many of the ancient fathers look upon as a merciful dispensation, that man MIGHT NOT BE PERPETUATED IN A STATE OF SIN." (So Ireneus, L. 3. Cap. 37. Greg. Naz. Ora. 38. p. 619.) "God thus ordered, that sin might not be IMMORTAL; and the PUNISHMENT might be a KINDNESS." (So Epiphanius.) "When man had spoiled himself, God UNMADE him, that he might make him better; and Methodius that DEATH was not sent upon him out of any evil design to him, but as a MERCY." (Patrick.)

How luminously commentators have treated this passage, let the following extract shew: "And therefore these latter words are spoken sarcastically, and as if God had said, lest the man should vainly fancy in himself, that by eating of the tree of life he should be enabled to live for ever, let us remove this conceit from him, by removing him from this place, and for ever debarring him from any hopes of coming at that tree again." (Estius in diff. loca.)

A cherubim with a flaming sword that turned every way, to drive a conceit out of Adam's head. What would this commentator have required to set him right, had he by chance gone wrong in some "conceit?"

"The consequence of this loss of righteousness, was loss of happiness: man thus disordered and averse from God, could not but be miserable. His Maker, therefore, in justice deprived him of those blessings in paradise which were the entertainment of his innocence; and not without a mixture of pity too, excluded him from the opportunity of reaching to the tree of life, lest he should eat and live for ever, and SO IMMORTALIZE A SINFUL AND MISERABLE BEING." (Gloster Ridley, on Holy Spirit.)

declared liable to death, that is, the loss of the life God imparted to him, which essentially depended on the breath of life animating his body; for God said, "dust thou art, and to dust thou shalt return." Having incurred the penalty of death, God expressly declares that he drove him out of paradise, because there was the tree of life, destined to have made him immortal if he had not sinned. Now as God removed him from paradise, lest he should eat and live for ever, he could not possess an immortal nature then. Yet the nature he possessed after having sinned, is that which we inherit from him; and death, the wages of sin, as the extinction of the life which God had given to Adam, is the fate of all who have not eaten of the tree of life; which Christ, having re-opened to us the gates of paradise, gives only to His faithful followers to partake of.

The mortality of the soul, as meaning the spirit that animates us, is not the doctrine here contended for, (that, being the Holy Spirit, is incorruptible, but not inalienable,) but the mortality of the man; which the words of scripture clearly establish, and which will be further elucidated, by reference to the use of the word soul in holy writ.

If a word be used in scripture, in a variety of senses, there must be one general meaning under which they are all comprehended; since it would have a tendency to mislead, rather than to enlighten, to use the same word with an opposite or inconsistent meaning. Now the word soul in scripture (Genesis, i. 20. Job, xii. 10.) is used for all living creatures; unless it means something that is common to all, its meaning when applied to brutes is essentially different from and contradictory to its meaning when applied to man; yet we cannot be bound to believe

this, if there be a sense in which it can be applied to either. Now, if a living soul means any thing that has life, or in other words, the spirit of God united to corporeal organs, (and that being the only principle common to all to whom it is applied, seems to be the only defensible sense of it;) then it will be seen to be an error, to confine it to mean an immortal part of man, and thence to infer that man is immortal, because he is said in scripture to possess a soul. Two remarkable instances in which "living soul" is applied to man, confirm this view of the subject; in Genesis it is said "And God formed man of the dust of the earth; and breathed into him the breath of life, and *man* became a *living soul.*" Now, St. Paul says "The first Adam was a living soul; the second Adam a quickening spirit;" and if both are equally immortal, so far from there being an opposition between them, as is plainly the intention of the apostle, they are identically the same thing, for neither contains any allusion to good or evil. The apostle had previously said that which is sown a natural body, is raised a spiritual body; that it was sown in corruption, in dishonour, in weakness; raised in incorruption, in glory, in power: that was not first which is spiritual, but that which is natural, yet the first man was a *living soul:* he was of the earth, earthy; and as is the earthy, such are they also as are earthy. Then in both these instances the word soul is used as describing the spirit of God, united to the organs God formed of the dust of the earth, and so far from implying immortality, excludes it by including man in the same genus with brutes, who confessedly have not immortality.

I will quote a few instances of the application of

this word to animal life only, and refer the reader to an appendix to Bishop Law's Theory of Religion, where he will find, perhaps, every instance of its use in scripture, and no one that is incapable of being included in this general meaning, the Spirit of God united to corporeal organs.

Genesis, c. i. v. 20. "The moving creature that hath life." (Hebrew—soul.)

Job, c. xii. v. 10. "In whose hand is the soul (Hebrew—life) of every living thing, and the breath of all mankind." (Hebrew—all flesh of man.)

Leviticus, c. xxii. "If the priest buy any soul with his money, he shall eat of it."

God, who does nothing in vain, has declared by His holy apostle, that all men shall rise again with their bodies, to give account of their own works. Need we any plainer testimony that a body, either earthy, or spiritual, is an essential part of the man? Now, if the blessed only are to have spiritual bodies, what follows from the immortality of the spirit? The scripture tells us the "the spirit returns to God who gave it," freed from the pollution of the flesh by separation from it, but without personality, without individuality, without that which constituted it man. For a body* being necessary to suppose the wicked to be immortal, involves one of these absurdities, viz. either that their present mortal perishing bodies are eternal, or that a spiritual body is given to them, contrary to the spirit and meaning of St. Paul's words, to be miserable in. Now those who,

* Paley argues, in a sermon on the separate state, that a body is necessary for the blessed, from 1st Corinthians, c. 15. and by that authority limited to them alone. Who shall provide the wicked bodies to be eternally miserable in?

in our Saviour's words, are accounted worthy to attain the resurrection, being the children of God, though sown in corruption, are raised in incorruption; sown in dishonour, they are raised in glory; sown in weakness, yet raised in power; sown a natural body, but raised a spiritual body. This marked change being confined to the children of God, how shall the natural man, tied and bound with the chain of his sins, put forth his hand and take and eat of the tree of life, and live for ever? He surely, no less than the righteous, was sown in corruption, in dishonour, in weakness, a bare natural body; and he is as surely excluded from immortality,* as from honour, from power, from spirituality, and glory. And those who shall have tasted how gracious God is, and know that there is no life but in Him, will feel that that must be withdrawn, when Omnipotence shall say, "depart from me ye cursed;"

* Extract from a Sermon by the Rev. W. Jones of Nayland. Page 126.

"What did man gain by eating the forbidden fruit?—Mortality. What then did he lose?—Immortality. Therefore it is the doctrine of Moses that man was intended for immortality; and that his mortality was an accident occasioned by the entrance of sin.

"The word life, in many places of the law, can mean nothing but eternal life. What else can it signify, when it is applied to God?—"as I live saith the Lord."

"And when it is told the people by Moses that God is their life and the length of their days, (Deutoronomy, c. xxx. v. 20.) nothing can be understood but a divine life; no days but the days of eternity: as when it is said Christ is our life, (in the other Testament) it means according to his own sense, "I am the resurrection and the life;" and again, "because I live, ye shall live also." The reason of the thing is the same in both Testaments, for the life of God must be eternal; and there is to mortal man, whose life here is a shadow, no length of days but by the resurrection from the dead."

whilst those that attain to resurrection, as including immortality, those raised in glory shall have spiritual bodies provided for them, and their mortal having then, *and not till then*, put on immortality, all the rest of mankind are left in their natural mortality; "dust they are, and to dust they shall return." And who shall mock at God's precaution, who removed them from the tree of life, lest they should eat and live for ever? or put by the flaming sword that turneth every way? Shall man, whose breath is in his nostrils? shall the son of man, who fadeth like a flower of the field?

The sentence pronounced upon Adam, must be that which attaches to those,* who inheriting his nature, sin after the similitude of his transgression, and undeniably that was death, and not Eternal Torments. If the latter is the effect of Christ's coming on earth, then, according to His declaration; that "broad is the way, and wide the gate that leadeth unto destruction, and many there be that go in thereat; whilst narrow is the way, and straight the gate that leadeth unto life, and few there be that find it;" His coming has been productive of more misery than

* Galatians, c. iii. v. 10. "For as many as are of the works of the law, are under the curse; for it is written, cursed is every one that continueth not in all things which are written in the book of the law, to do them."

13th. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree."

19th. "Wherefore then serveth the law? It was *added because* of *transgressions*, till the seed should come to whom the promise was made."

22d. "For the scripture *hath concluded all under sin*, that the promise by faith of Jesus Christ might be given to them that believe."

happiness, beyond comparison. But our Saviour has guarded against this suspicion, by declaring that the world was condemned already, and that He came to save, not to condemn. If then Christ's words and works are any thing to us, I know of no authority in heaven or earth which can make us receive this doctrine, whilst the words on which it is founded can possibly be true in any other sense.

Whilst we ascribe this doctrine to God, we dare not imitate it by acting in the same spirit, although our noblest rule is to aim at His perfection. We hereby make God the author of evil, by His doing ill that good may come of it; or subject to some controul that limits His omnipotence, and arrests that progress to destruction and dissolution, which it has here been attempted to prove, both experience and revelation shew to be the consequence of disobedience to His laws. Although in Him alone we live, and move, and have our being, yet on this system, apart from Him, in the night, when no man can work, when no good to man, no glory to God can arise, we still shall live, and move, and retain our being; notwithstanding "the wages of sin is death," and we shall "of the flesh reap coruption." Although our capacity for immortality arises from the spirit of God dwelling in us, yet, like the fabled giant of old, we are to be ever renovated, by being cast to our parent earth. God has said, "dust thou art, and to dust thou shalt return;" but this doctrine says, spirit thou art, and spirit thou shalt continue, even when that spirit shall have returned to God who gave it, and He shall have pronounced "depart from me ye cursed." Thus we seize an immortality for sinners to be miserable in, although God said, let us remove Adam (and in him

all his progeny,) lest he eat and live for ever. Thus a doctrine, which the worst christian who ever lived, in his greatest infirmity, and most presumptuous boldness, dared not say he wished should be true, has been adopted in compliance with the apparent meaning of detached texts, from having forgotten the apostles words that "no scripture is of private, or self interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2nd Peter, c. i. v. 20. 21.

All scripture being given by divine inspiration, and therefore dictated by one spirit, must agree, when rightly understood. Now, the doctrine of eternal existence in misery, is contrary to the general tenor of scripture; it therefore is probably erroneous.

If the passages whereon the doctrine is founded, admit of an interpretation that harmonizes with the rest of scripture, without including this doctrine, they cannot, for the reason above stated, be construed to include it.

I will now proceed to the consideration of those passages that have extorted an unwilling consent to this hard saying; and rigorous indeed must that form of speech be, which shall oblige the sincere christian to veil his eyes when he approaches the throne of God, not so much from the effulgence of His glory, as from the dread of His vengeance.

One passage which has been cited to prove the eternity of Hell Torments, is the 45th verse of the 25th chapter of St. Matthew.

"These shall go away into everlasting punishment, but the righteous into life eternal."

These words certainly imply that the one state is to be as final and conclusive, as incapable of change or alteration, as the other; and that they prove no more, we have the express authority of St. Paul, who, in the 1st chapter, 2nd Thessalonians, 7th and following verses, speaking of the general judgment, says, "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord; and from the glory of His power."

Now, I will ask, do not these words explain those of our Saviour's, to which they plainly allude, "destruction from the presence of God?"—what can that be but extinction, since our existence depends on His spirit animating our mortal bodies? Whither shall I go from thy presence? asks the psalmist; which no one can answer whilst existence remains.—"From the glory of His power." Can the glory of God's power be separated from the act? What but His power can punish in hell; and how can the wicked escape from it, except by ceasing to be? But the words are, "punished with everlasting destruction;" which expression will help us to understand how there can be an everlasting punishment without consciousness. I will first remark, that it seems to me to be universally true that all God's judgments on mankind are privative:* according to

* Having asserted that all punishments at the hand of God are privative, I am aware that this will be disputed by those who think suffering essential to punishment; and will, therefore, endeavour to prove that suffering is only incidental to it.

the best observation I have been able to make, all recorded instances of them are such. Then, if they are punishments, they must last until that of which they *deprive us is restored*, or, until the

Punishment is a relative term, and always implies a previous conditional threat. Idiots, maniacs, and children, are exempt from the operation of criminal law, not because they cannot commit the mischief meant to be prevented, but because they cannot be operated on by the threatened punishment. When it is inflicted, it is done to vindicate the truth of the legislator, and thereby make the threat respected, and so, effectual to the purpose for which it was ordained, that is, to deter from the commission of crime; but this it can do no further than it is understood. Then, with respect to infinite punishments, all mankind are in the situation of idiots, maniacs, and children, with this difference, that the latter may form some conception of the threat, the former cannot; for having added million to million, for three score years and ten, eternity is still *as much* beyond their grasp as at first. Now all existence is derived from God, and punishment must be a modification of existence; but it must be a modification of the principle of existence previously possessed, else the person sinning, and the person punished, would be different, which would be inconsistent with the object of punishment, (which is the prevention of crimes.) Every conceivable modification of existence is either to add to, or to take away; if it is not the former, it must be the latter: then punishment must be privation.

Death, which is the fate of all animals, is represented as a punishment only, as to man. Now the difference must consist in this, that that which was natural and inevitable, as to the lower animals, was contingent as to man. Death is to mere animals loss of existence: the terms of the threat as to man, "in the day thou eatest thou shalt surely die," "dust thou art, and to dust thou shalt return," affix the same meaning to the word death, as in the other case; then, if the sorest punishment of all be privative, any thing less than that must be so too. All bodily pain arises from the derangement of the organ, or of the fluids pervading it; and appears designed to warn us of the approach of injury, and pain ceases when the part is irreparably injured, as in palsy, or mortification. So, perversion of the mental powers is attended with pain, which

course of nature would have effected that which punishment anticipates: and we shall see that this fully clears the meaning in the present case. Man is in possession of an existence, which, on certain conditions, would be to him the means of attaining Immortal Happiness; he neglects to perform the condition on his part: his punishment I consider to be, the being deprived of this existence. Now, it is thought, this punishment ceases at death, if death is understood to mean extinction: but then, man, I reply, must be restored to the capacity for happiness of which IT deprived him, else plainly the punishment continues, and will to all eternity. Torpid, and dull, and lost to all spirituality, must he be, who can doubt whether a sentence of banishment from the Divine presence is fitly described as a punishment, it being the very extreme of all punishments; and only needing the peculiarity of being eternal, to realize the blackness of darkness for ever. This explanation, so far from diluting and weakening the force of a threat, (viz. of eternal punishment,) the efficacy of which depends on its strength, carries it to nature's utmost verge, even to destruction; and while it debars from the enjoyment of every thing that is good, just stops short of the evil which it would be contrary to God's nature (for He is love) to cause.

declines as the mind becomes depraved, and ends in insensibility; between insensibility and death, I can conceive no difference, but that the one is partial and the other total; both are privation then. So also of God's sore plagues; famine, pestilence, and the sword. Famine, the want of needful food; pestilence, the depravation of healthful humours; the sword, the cause of the dissolution of the continuity of the flesh, on which life depends: all are privatory judgments, and in their extremity, cause death.

I will now offer a few remarks on some texts in the Revelation of St. John; premising the general observation, that this book, not having been published till sixty years after our Lord's ascension, could not originate a doctrine like that in question. That book must be interpreted on general points, in conformity to the course of scripture; and, in these cases, the words quoted, like those passages wherein our Saviour speaks of wailing and gnashing of teeth, will, I think, when viewed with the context, be found to apply to the day of judgment, and not to that state of things, when time shall be no longer.

Revelation, c. xiv. v. 9. "——And if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11. And the smoke of their torment ascendeth up for ever and ever: (See Isaiah, c. xxxiv. v. 10.) and they have no rest day nor night, who worship the beast and his image."

xv. 8. "And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

The temple here means, I suppose, God's immediate presence, which no man is to enter till the plagues are *fulfilled*. Now, in them is filled up the wrath of God, v. 7. "And the seven angels have seven golden vials, full of the wrath of God:" then the wrath of God is to be fulfilled, before any man can enter His temple. Can they be fulfilling,

through the countless ages of His own eternity, to the exclusion of man from His presence?

xvii. 8. "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

Two things are remarkable here. 1st. The contradictory terms in which the existence of the beast is spoken of; which are elucidated by supposing, that having possessed immortality, it is said *he then was;* having lost it, that he, in the sight of God and angels, is as though he were not; yet with respect to men who judge according to appearance, *he is.* 2nd. That he shall arise out of the bottomless pit, and go into perdition: now, the bottomless pit is supposed to be the place of his endless torment, which this passage expressly contradicts; and going into perdition, must imply the loss of all things, even of existence, which as the gift of God, must be valuable.

xix. 18. "That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. 20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone. 21. And the remnant were slain with the sword of him that

sat upon the horse, which sword proceeded out of his mouth."

xx. 14. "And death and hell were cast into the lake of fire. This is the second death. 15. And whosoever was not found written in the book of life, was cast into the lake of fire."

xxi. 8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Now, in reviewing these passages, I think that some of the expressions used, limit the duration, but for which, others might imply eternity. That which is to take place in the presence of the Lamb, and of all His holy angels, must be at the day of judgment, and before Christ is set down at the right hand of God, having put all things under His feet; and that death cannot continue to prevail in the sense contended for, then, is manifest: since the last enemy that shall be destroyed is death, and death being destroyed, by being cast into the lake, so all else that is cast in, must have been destroyed also: and it is observable that it is said, "and the smoke of their torment *ascendeth* up, and they *have* no rest day or night;" not that it *shall* ascend, and that they *shall* have no rest: and the expression, "they have no rest day nor night" can have no meaning, if understood to apply subsequently to that time, when God hath sworn, time shall be no longer, and there shall be neither day nor night. And further, they are declared to be slain previously to their being cast into the lake, the consummation of the day of judgment; and that by a sword proceeding out of the mouth of

the Lamb, which must imply a spiritual death. Even these passages, obscure and difficult as they confessedly are, admit of a sense that preserves the harmony of scripture, which the doctrine I am opposing totally destroys.

I now come to the consideration of those words whereon the doctrine of Eternal Misery, in an especial manner, must be seen to rest; the whole course of scripture else, admitting an harmonious construction.

St. Matthew, c. v. v. 29. "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish,* and not that thy whole body should be cast into hell. 30. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

xviii. 7. "Woe unto the world because of offences! for it must needs be that offences come: but woe to that man by whom the offence cometh! 8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

* That thine eye should perish, rather than thy whole body should be cast into hell. Here we see the sense in which our Saviour used the word perish: look into the scriptures, and you will find that those who are cast into hell are said to perish. This, in mere human writing would not weigh much, but in the word of God is an important consideration.

St. Mark, c. ix. v. 42. "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. 43. And if thy hand offend thee, cut it off: it is better for THEE to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: 44. Where THEIR worm dieth not, and the fire is not quenched. 45. And if thy foot offend thee, cut it off: it is better for THEE to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: 46. Where THEIR worm dieth not, and the fire is not quenched. 47. And if thine eye offend thee, pluck it out: it is better for THEE to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: 48. Where THEIR worm dieth not, and the fire is not quenched. 49. For every one shall be salted with fire, and every sacrifice shall be salted with salt.* 50. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another."

* Salt preserves the flesh offered in sacrifice from corruption, until the purpose for which it was destined is answered. So shall "every one be salted with fire;" but what is the purpose for which our Saviour says this?—to preserve us from corruption, w ilst we have time to offer an acceptable sacrifice. "Salt is good;" the means are sufficient, but in proportion to our corruption, its saltness is insufficient; therefore, He says, have salt in yourselves, then ye shall have peace: from whence come wars?—from your corruptions. But wherein are salt and fire analogous?—by preserving from corruption. It shall be a hedge to him, and he shall be deterred from the practice of evil, by apprehension of this fire to which all sin tends. As the stimulating pungent qualities of salt preserve the sacrifice from corruption, so fire being applied by the eye of faith, restrains from that which bringeth corruption.

Of these passages it is only the words, "where their worm dieth not," that imply eternal duration; because, although the fire is everlasting, and never shall be quenched, yet it cannot be imagined that it confers immortality; therefore the duration of the substance to be cast in, must be limited by its own nature: if that, therefore, is mortal, its duration cannot be eternal.

The inference then, from the term everlasting, applied to the fire, is, that its nature is eternal; and this sufficiently warrants its being so called, especially as it heightens the terror of the threat, and precludes the possibility of escape; which, after this declaration, that it is unquenchable fire, nothing could have given rise to, but the erroneous interpretation that it is a state of eternal sentiency and torment to those to whom it is the instrument of destruction: and that the nature of the fire is everlasting, as appointed by the Divine Creator, several considerations suggest. It is so called by St. Jude, describing its temporal effects, in the destruction of the cities of Sodom and Gomorrha; since that is the only sense in which "they are set forth suffering the vengeance of eternal fire."

Further it is said to be prepared for the devil and his angels; for all who in the countless ages of eternity, may forfeit their existence in bliss. Everlastingly then, new occasions may arise, when, by their imperfection, God's creatures, to their own eternal ruin, shall become subject to the exterminating fire.

In the 25th St. Matthew there is this remarkable distinction, that the blessed are invited to come into the kingdom *prepared* for *them*, from the foundation of the world; whilst to the wicked He shall say,

depart from me, ye cursed, into everlasting fire, *prepared* for *the devil* and *his angels*.

That the words now under consideration, had not, in our Saviour's mouth, the meaning ascribed to them, is proved almost to demonstration, by one of two of the evangelists omitting them when he records the rest of the sentence; whilst that which he retains, harmonizes with the rest of scripture: yet is materially, most materially, different from that which it would convey, if those words were added in their usually received meaning. Now, if we will assume this as their real meaning, one of the evangelists, who on two occasions records the passage to which they are attached, misrepresents his Divine Master. Since St. Mark alone records the passage on which the doctrine rests, it was not revealed to those to whom the other gospels were the only record of the word of God. If we will accept our Saviour's own words as a paraphrase, no difficulty remains.

In adhering to the common interpretation, a grammatical inaccuracy, so far as I know, unparalleled in holy writ, warns us of our error: and that it does not proceed from inadvertency is certain, because it is three times repeated. Our Saviour, speaking in the singular number, "it is better for thee," in the succeeding verse, changes to the plural, "where *their* worm dieth not." He then reverts to the singular, again to the plural, and the same a third time: and I am not aware of any plausible explanation that can be offered of this, on the common interpretation; it cannot have proceeded from any idiom of the language;* from the carelessness of

* I am aware that instances, at first sight, apparently similar to this, may be adduced, wherein the words "man" or "woman",

transcribers, or the inaccuracy of translators: yet a reason there must have been; and if none can be offered, I think it will much increase any doubt that may exist, as to the commonly received one being the true meaning of the passage. But this doubt is merged in conviction, when by a slight substitution of our Lord's own words from a parallel passage, the grammatical construction is found correct; and the whole sentence stands before us in the easy and natural attitude of truth, with coherence in all its parts, and proportion in all its members.

Our Saviour, in the 25th St. Matthew, speaking of hell, calls it the fire prepared for the devil and his angels: I have His authority so to do in the present instance, and the passage will stand thus, Mark, c. ix. v. 43. "If thy hand offend thee cut it off, it is better for thee to enter into life maimed, than having two hands to go into the fire prepared for the devil and his angels; into the fire that never shall be quenched. 44. Where their worm dieth not, and the fire is not quenched."

Now I imagine no authority on earth can justify the rejection of this reading, unless it is denied that hell fire is a fire prepared for the devil and his angels;

being used as a generic term, the writer afterwards speaks of individuals in the plural number, as where it is said "the woman shall be saved by child-bearing, if *they*, &c." but in the present case, our Saviour not only commences as a personal address, but continues it so, by using the same form a second, and a third time. Now it is undeniable that the impressiveness of the denunciation is very much heightened by this mode of address; and would be weakened, therefore, by alluding to the worm as common to all cast in, and not as peculiar to the individual who must have felt, that it was better to lose even his own hand, or his eye, than that his whole body should perish.

because, if that be true, the reading has every warrant to assure us; since it solves every difficulty attending the Divine scheme, from the creation to the coming of Christ.

The passage is then consistent with all other texts; and no one in search of truth will prefer a sense in opposition to both reason and revelation, and even to the very discourse of which it forms a part, (as the common interpretation is,) to a sense which will the more approve itself, the more it is compared with scripture; and that will vindicate itself and holy writ, by the perfect symmetry which it, and it alone, enables us to discover. This is strikingly exemplified by a reference to the prophecy of Isaiah.

These words "where the worm dieth not," appear to be a quotation from the last verse of Isaiah, which text is frequently referred to as a confirmation of the doctrine of Eternal Misery, without adverting to the context; the doing of which will, I think, much elucidate the whole question. If it be a quotation from Isaiah, the words must be used by our Saviour in the sense in which they were employed by Isaiah, with this difference only, that as Isaiah's inspiration was partial, and that of our Saviour plenary, so Christ might employ them to convey information of which Isaiah was ignorant; but as far as they conveyed any ideas to Isaiah, (being the suggestion of the Holy Spirit,) so far our Saviour must have used them in the same sense; then if Isaiah meant by "the worm that dieth not" an instrument of torment, so must Christ mean: if Isaiah meant an instrument of destruction, so did Christ mean. I will take for granted that those who shall feel an interest in the present discussion, have read with reference

to it the 66th chapter of Isaiah, and I think from the 15th verse to the end, is plainly a prophetical description of Christ's coming to judge the world. The millenium is not obscurely intimated in the 21st, 22nd, and 23rd verses; and the termination of that state in the general judgment seems clearly alluded to in the last verse, "and they shall go forth and look upon the CARCASES of the men that have transgressed against me. For their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all FLESH." First, I remark that a time will come when flesh will have ceased to be the appropriate name of mankind; when "this corruption shall have put on incorruption;" "for *flesh* and blood cannot inherit the kingdom of heaven." Previous to this then it must be that "the righteous shall go forth and look," for "the carcases shall be an abhorring unto all flesh." This is *proved equally* by considering what they are to look on, "the carcases," and with what feeling they are to look, "abhorring." Now, that this should be subsequent to the entrance into the presence of God, seems to be both physically and morally impossible, for "there can enter no unclean thing," nor "any thing that offends;" then it must be previous to, or at the great judgment: let us inquire what will then happen to the wicked.

15. "Behold the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury and His rebuke with flames of fire. 16. For by fire and by His sword will the Lord plead with all flesh: and the *slain* of the Lord shall be *many*. 17. They that sanctify themselves, &c. eat-

ing swine's flesh,—shall be *consumed* together saith the Lord."

The operation of the fire here, is to consume—the operation of the worm, is upon the carcases of the wicked; it therefore is to consume: and to say that the worm is figurative, unless the fire is so too, is but assuming the point to be proved, and that in the teeth of all probability: for if it were the worm of conscience that should not die, that could not be, as here it is, applied to the "carcases" of the wicked. And it is said equally, that the fire shall not be quenched, as that the worm dieth not; yet the fire shall consume the wicked, as the worm their carcases: then both are in the same sense invincible, as to its subject; as the worm dieth not, until it hath consumed the last part of that which death hath subdued unto it; so the fire is not quenched, with respect to those cast into it at the day of judgment, until they are utterly destroyed: therefore, with respect to its subjects, it is literally true that "their worm dieth not, and their fire is not quenched."

But the question is further cleared, by considering that Isaiah expressly points out a distinction in duration between the righteous and the wicked; for he says, "as the new heavens and the new earth which I shall make, shall remain before me, saith the Lord, *so* shall your seed and your name remain:" but "the wicked shall be consumed together, saith the Lord."

Since there is a plain distinction expressed between the righteous and the wicked, in respect of duration; since the worm and the fire are expressly applied to the carcases of the wicked; since that which is said of the wicked, is necessarily limited, both

physically and morally to some time previous to the consummation of the day of judgment; no doubt I think can be entertained, but that the Holy Spirit, speaking by the prophet Isaiah, means by the "worm that dieth not," a means of destruction, not of torture: Christ then, speaking by the same spirit, must mean the same. But although Christ's meaning, on this occasion, must be essentially the same, and He cannot mean an eternal state of torment, if Isaiah means an instrument of utter destruction, yet our Saviour might so use the words of Isaiah, as by means thereof to impart to us further knowledge of the unseen state; and by alluding to it in that respect, in which it is at all times, (and at the moment of His address, therefore) in full activity, He employed a natural means of making that which He said more impressive, and of causing it to sink deeper in the hearts of all to whom it should reach. This He does by an easy application of that mode of the destruction of His existence with which man is familiar, to those whose ultimate fate man is to share; but to whom it is peculiar, that being naturally indestructible, their worm, or instrument of destruction, is not effectual to its purpose until God personally interferes; which He will do, when Christ shall come in flames of fire, with all His holy angels, taking vengeance on His enemies. When Christ spoke, now and at all times, until the consummation of that day, it is true, in the sense in which Isaiah said it, that the worm of the wicked dieth not; but it is strikingly and emphatically so of the devil and his angels, to whom our Saviour herein most especially alludes. One more remark occurs to me, which I should not think worth notice,

were it not with reference to the words of Him who formed "all things in number, weight, and measure;" it is this: in Isaiah the words are, "their worm," and "their fire." Our Saviour retains the pronoun "their" to worm, but substitutes the article "the" to fire: now if both were meant by Him to apply to man, there is no apparent reason for this variation; but if, as I contend, "their worm" is applied to the fallen angels, and, "the fire" denotes that which is common to both; then the change is pertinent and expressive. On the whole, I think, I have proved that neither Isaiah nor our Saviour mean, by the worm, or fire, that which inflicts torment, further than is incidental to destruction,

It may occur to some persons as a difficulty, that it is inconsistent with the Divine attributes, that the fallen angels should be eternally tormented: now although the difference in the nature of men and angels, the one being naturally mortal, the other immortal, precludes arguing from the one to the other in that particular: and that which may be a difficulty as to a nature, with which, as we possess it, we must be in some measure acquainted, may be none as to those who have fallen from one which with higher privileges might have more awful penalties. This perhaps might silence, but could not satisfy, one who should be animated with the desire to see God; and as the ways of God must be seen as perfect when rightly understood, it may not be unprofitable to trace the doom of the angels, by the light that revelation affords; and if we shall see intimations that existence, when it ceases to be a blessing, will be withdrawn from them, it will bring us one step nearer to that vision, when we shall see God as He is.

That there is an essential difference between those who have stood in the presence of God, who have seen God, (which no man hath done at any time, and which no man can do and live,) and mankind, no one can doubt; and this difference, I think, can be shewn to depend on the organs to which the spirit of God is united, these being in the one case mortal and perishing; in the other spiritual and incorruptible. Now the quality of these organs doth not essentially depend on obedience or disobedience; since it would appear that man, by eating of the tree of life, would have lived for ever, after he had rebelled by tasting of the tree of knowledge of good and evil. But God having in mercy prevented him, this seems to be the distinction between our nature, and that of the fallen angels; that our organs being earthy, are destroyed at death, by worms that die also; whilst the organs of the fallen angels being spiritual, the means of their destruction are as durable as themselves, and their worm dieth not, but is commensurate with their whole existence: unlike ours, which is suspended from the moment of death until the general judgment. Now, if this be the sense in which our Saviour uses this expression, "their worm dieth not," nothing therein will require us to believe that the fallen angels are kept in Eternal Misery.

The expression used by the evil spirits cast out by our Saviour, prove that existence was not then a curse to them, since they deprecate being "destroyed before the time;" and some are recorded to say destroy, and others torment, apparently in the same sense: if there *is one*, therefore, in which they agree, that must be the true meaning. Now, all conscious existence depending on the arrangement of the parts of which

the organs are composed, so the destruction of that arrangement is attended with pain, and that in proportion to the importance of the organ in the system. Now, to destroy, and to torment, in this sense, must be synonimous, but to torment without destroying the organization (if, according to God's laws, that be possible), would give the words a different meaning, whilst they are evidently recorded as having the same.

Now, another intimation we have from St. Jude, who says, "The angels which kept not their first state, He hath reserved in everlasting chains, under darkness, unto the judgment of the great day;" and St. Peter, 2nd epistle, c. ii. v. 4. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved *unto* judgment."

Here St. Jude calls that everlasting which is *unto* the judgment of the great day; and St. Peter says simply, chains of darkness, with no mention of everlasting. Now, as we do justice to an expression, if we give it the whole meaning the context allows of; (as when we understand everlasting, when said of the Levitical priesthood, to mean co-extensive, with the purpose for which it was instituted) so plainly here, everlasting is not meant to reach beyond that which it is said to reach unto; and as they are cast down to hell until then, at the day of judgment the purpose for which they have been there kept will be executed; but this cannot be casting them *into* the fire, for they are therein already; and it must be something consistent with what is revealed to us respecting the circumstances and consequences of the appearing of the great Judge of all.

We know that Christ must reign till He hath put all enemies under His feet, and that the last enemy is death. Now, Christ's is a spiritual dominion (He reigneth by love), and it is not perfect, therefore, whilst any hate Him. It is not imagined the fallen angels are made to love Him; whilst they exist, therefore, His dominion cannot be complete. If they have no power to disobey, they cannot have existence; for if they exist, their will will rebel; and to will is the act of disobedience.

It must be considered a remarkable coincidence that the final punishment of the fallen angels should be, as in fact it is, made contingent on completing the number of the elect from among mankind, and that they should be kept in chains, under darkness, unto judgment; and that until, and not a day longer, than successors are found meet to possess their lost splendour, their glory, their honour—and why not their immortality?

It will be admitted that immortality must depend on the union of God's spirit to incorruptible organs.

That men are not to obtain such organs till the general judgment.

The fallen angels are expressly declared to be reserved unto that period for judgment. Is it improbable that God's spirit will then be separated from their organs? and, the last enemy being destroyed, that love, not power, will reign omnipotent?

That our Saviour mentioned this peculiarity of the angelic nature, to make men dread to share their fate, accounts for St. Mark's recording it: that He only used it to enforce and impress His warning, is proved by St. Matthew's omission of it.

The rising to judgment, although to condemnation,

and that destruction, may be vindicated as consistent with God's wisdom, since thereby, and thereby only, it is established, that all men shall stand at God's bar at the last day, and shall give account of their own works.—Unquestionably the most awful thought that the human mind can conceive, and calculated to operate through every period of our lives. It is not, therefore, a mere parade of judgment, but a solemn audit, appointed for wise and noble ends, influencing most beneficially all who shall believe it will happen. Will it be said that it is ineffectual to those who doubt? I think it is impossible but that it must some times occur to them, that perhaps for these things God will judge them. And any presumption that a general judgment is useless, *because* the misery it will cause the wicked is not eternal, must be founded on the opinion that the degree of punishment to be then awarded will be insufficient for the offence. Oh! man, where wast thou when God made the heavens and the earth? when He meted out the vallies, and formed the sea as it were in the palm of His hand? Thou art not sufficient for these things, but I, the Lord God will do right.

The texts that have introduced this repulsive doctrine, eternal, everliving death, into God's moral creation, being disproved in their offensive sense, they are at the same time exhibited in one that harmonizes with the whole word of God, and add their rays to that unclouded light wherein dwells the present Deity, who having loved us, will love us to the end; who in His wrath thinketh upon mercy; who only withdraws His spirit, when, from having become vessels of wrath fitted for destruction, existence would be no longer a blessing to His creatures;

and who, whilst a spark of spiritual life remains, is the kind Friend, the tender Parent, the merciful Creator, and withal, the omnipotent God Let us then avoid the danger of being included with those who have called evil, good; and good, evil; for nothing in all nature but this doctrine can make the worst enemy of the blessed, abhorred annihilation, to be chosen as good. That which the most wicked only can desire, when worse remains behind, becomes a blessing to the many; for few enter the strait gate that leadeth unto life. Under what new dispensation are we passed? on what state are we entering? that nature's bane and opposite should be to a vast majority of mankind an object of desire. Hope having fled beyond their farthest ken, Pity alone, of all Heaven's progeny, lingers to do the murderer's office (of extinction from an existence of misery,) slow to believe, from what she learnt in the heavens, that this cruel mercy would be withheld: but she, alas, is gone! Behold the great gulph opens, and thousands of millions, who once drew the stream of life from human breasts, crave a substantial death; no airy unreal phantom, that mocks their eager grasp. Oh, call not evil, good; and good, evil. It still is true in heaven, that banishment from God is an evil: it still is true on earth, and will be true, whilst God endures—then call not evil, good; and good, evil; annihilation may be the fate, but never can be the prudent choice of human beings. The doctrine of Eternal orments then cannot be true. At this shrine of Moloch we must sacrifice the attributes of God, the word and office of our Saviour, and the truth and consistency of scripture. We make the blessing of existence the bitterest curse; and despoil the

Omnipotent of His attributes, to invest with them the principle of evil. On this doctrine hell hath indeed enlarged itself, and we compel all who would enter into heaven, to pass on a single plank, over the great abyss wherein rage the vivifying flames; for if it be scripture doctrine, it must be believed by all who embrace christianity: and the dragon who guards the golden fruit can neither be soothed nor avoided by those who have not believed themselves to be *naturally* His appointed victims. Receive then the words in the sense in which they were spoken by our Saviour, and were understood by His apostles. See in the God of christianity, our merciful Creator. Learn this great truth, that as in Adam all die, so in Christ must all be made alive by regeneration, sanctification, and obedience, who hope to escape the condemnation that is in the world, and to be crowned with glory, honour, and immortality, at the coming of Christ, with all His holy angels. Thus, and thus only, can be realized the promise of the gospel, that it should be "glad tidings of great joy to all men."

Let all who name the name of Christ depart from iniquity—and eternal rest, and peace, and joy, are secured to them; and that these are secured to them alone, it will be most salutary to those that are without to know; as they will certainly know if they attend to the word of God, which says, "they of the flesh reap corruption," and that "Christ alone hath the words of Eternal Life." Beauteous and altogether lovely art thou, thou word of truth, fairer than the daughters of men, more to be desired than gold and much fine gold; thou pearl of great price, pure as chrystal, free as water, like air accessible to

all. Taste, and see then, ye who are strangers to the truth, as it is in Jesus, how good and gracious God is. The golden sceptre is ever extended, that those who approach may touch it and live. May those who spiritually stand in His presence, labour more abundantly, that all may come to the knowledge of His truth!

Many difficulties that attend christianity, whilst Eternal Misery is included in its doctrines, and some which it has in common with natural religion, cease to oppose its progress when it is no longer to the majority of mankind only evil continually, but shines forth as good news to all men, and vindicates its title to be received as the work of God, by being "very good." Of these, the existence of sin and misery—the narrow limits of christianity in point of fact;—the damnation it was considered to deal around; and the fancied injustice of a scheme that punished the innocent for the sins of the guilty; were still difficulties, whilst Eternal Misery was considered as the fate of the great bulk of mankind; either by means of christianity, or in defiance of it. And Bishop Butler, in his "Analogy," attempts only to put christianity on a level with the religion of nature, with respect to these difficulties: now this, though it opens the field fairly for the benefits that accompany christianity, can scarcely be said to vindicate it, as a revelation from God, since it leaves His attributes under the obscurity in which the corruption of mankind had involved them, although it might be especially required of light from heaven, that it should illumine the dark.

I will now, from the vantage ground I think I have gained in the former part of this essay, attempt to

shew that by this interpretation of the christian scheme, these difficulties may be overcome.

Having stated the facts of the case, I will enquire what remedy reason can suggest, and then see how far christianity supplies what reason shall indicate.

It is undeniable that the history of the world, transmitted from the earliest ages, and embracing the most widely severed countries, is a detail of the selfishness, the sensuality, and the ferocity of mankind, with the single exception of the influence, more or less direct, that has attended revelation; and that God, who is all-powerful, should have permitted such a state of things, is a difficulty that no other scheme than christianity can solve; nor even that, when encumbered with Eternal Torments.

The misery that has always accompanied this state of things, both to the agents, and the sufferers, if it is to issue in an existence altogether evil, and eternally so, can only be vindicated by being considered as part of a scheme imperfectly seen; and which, on the whole, will be productive of good, and found to be worthy of its Divine Author: but this is attended by one insuperable objection. To every individual being his own existence is every thing; and if his existence is to him, from whatever cause, evil, that EVIL MUST BE THE ACT OF HIM who prolongs his existence:—God is therefore the author of evil! Now it is in vain to say that it is man's own fault—that he has chosen it—that God warned him of his danger, and entreated man to forbear: this being admitted, still the continuance of the evil must depend on him who causes existence, and UNLESS MAN BE SELF-EXISTENT, he cannot cause himself to exist eternally in misery: nor can God do this,

for He is altogether good, and cannot be a curse, in this sense, to the work of His own hands. On this question, how the existence of sin and misery can be reconciled to the Divine government, natural religion has the advantage of christianity with Eternal Torments; because its advocates may equally suppose that these (sin and misery) minister to some wise purpose, and will go on to infer, that having so done they will cease to exist. Now this inference of reason christianity, rightly understood, gloriously confirms; and shews not only that it may be so, but points out results that in their progress approve themselves as most excellent, and in their consummation exceed what eye hath seen, or ear heard, or what hath entered into the heart of man to conceive. Again, the narrow limits to which christianity is confined is a difficulty, although it can be shewn that natural religion, civilization, and the useful arts, are likewise partially imparted; and especially for this reason, that christianity itself is thought to declare that Eternal Misery can only be avoided by the means it has itself revealed. The disease then is vastly more extensive than the remedy, and a large part (comparatively how large a part,) are left without the sphere of God's providence, although they are "full of wounds, and bruises, and putrifying sores;" though "from the crown of the head to the sole of the foot, they have no sound place in them:" this, which on the common system, all must allow to be a difficulty, ceases to be one when christianity is seen to be life to the dead, or an offer of spiritual eternal existence to the earthy children of mortal Adam. Natural religion must then be admitted to be at best but a means of making this life tolerable; whilst christi-

anity is "a treasure hid in a field, which it were well to sell all and buy;" "the pearl of great price," "the one thing needful."

I have said enough to shew that, by the doctrine of Eternal Misery, christianity suffers in the comparison with natural religion, but it is only by that doctrine. So the other difficulties that attend the christian system proceed from the same cause; for on removing this cause, the fall of man, the scheme of redemption by the innocent suffering for the guilty, regeneration and spiritual life, all form parts of the Divine government, that vindicate their high original by the good they bring to man; by the glory they yield to God.

'Having cast off the powers of darkness, as co-equal and co-eternal with itself, christianity will arise like a giant refreshed with sleep, and will go forth conquering and to conquer, safe from the attack of all assailants:—from those who, being spiritually dead, are blind to its real nature, and who, having raised a phantom, are pleased with its overthrow; and also from those who, partially misconceiving it, find in the feet of clay,* or in the iron hand,† weak parts of their own invention; I will endeavour to exhibit the nature of man and of christianity, as the holy scriptures represent them, and if I shall so do, against a spiritual structure, vain will be the arm of flesh.

I will proceed then, in the first place, to shew that knowledge is the principle and measure of life.

That as we cultivate spiritual or sensual knowledge, we live a life immortal or perishing.

That ignorance of the truth of things is the cause of all the depravity and vices of men; that waste

* Unitarianism. † High Calvinism.

of life is its natural effect; for "those things they know naturally, as brute beasts, in those they corrupt themselves."

That the imperfection of man's nature is no impeachment of the Divine wisdom and goodness; but that those attributes are exalted by the christian scheme having provided the means of carrying man's nature to perfection.

That the christian dispensation may be vindicated from the objection, arising from God's permitting Satan to tempt man, when He foreknew his fall; and the wisdom of all the parts of the scheme of redemption I think will be proved, if I can shew that they serve to produce the greatest possible sum of happiness.

The principle and measure of life is knowledge; since our existence as intellectual beings must consist of knowledge, for we exist as such, no further than we know. This, I think, will appear from the consideration that it is the degree, or kind of knowledge, that distinguishes the ranks of all created beings.

The growth of knowledge is progressive, but limited by our nature, and by its object.

The extent of knowledge depends on the organization, which, by the law of nature, defines and bounds what we can know. This may be seen from the similarity in species; each individual of which, is determined to be what it is, by its organization.

"There is one kind of flesh of men, another of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial." 1st Corinthians, c. xv.

Man depends as much for his knowledge on his

organization, as an oyster, for such as it is capable of; destroy organization in either, then all his thoughts or sensations perish. This may be proved by a reference to fainting fits—by ligatures on the nerves—by the loss of sight—by pressure on the brain suspending and its removal restoring consciousness; and this is no less the case in the most intellectual and spiritual of mankind, than in the merest animal.*

Our organization is material, and always will be so till "death is swallowed up in victory." And the growth and increase of our intellectual organs, like all other parts of our material frame, depend on their exercise, which is an indispensable condition of their growth; and this is as much the law of our spiritual, as of our animal existence. John, c. vi. 53 and 54. "——Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." All that we possess, in common with the lower animals, is plainly subject to the same laws. The organs are developed more or less slowly in proportion to our need of them; they attain their perfection; they decline; they become extinct—some even whilst life remains, but all at death; and if we have not possessed any other kind of life, analogy here points out our fate.

* A remarkable fallacy in argument occurs in Butler's Analogy. He contends for man's immortality, because a mortal disease sometimes attains its height, and leaves the intellectual faculties unaffected; and thence infers that the soul can act without the body, forgetting that after death the organs which were previously unimpared, are destroyed, and that God's spirit then ceases to be united to them.

The brute only knows what he can feel, and that only so far as he feels it. Man's organization includes faculties by which he can trace what he feels up to its cause, and can know its cause therefore (as far as it operates on him,) as a cause. This is the principle of spiritual life, which we can possess no further than God imparts Himself to us, as the wise and good Author of our existence, the highest object of our love and desire. Now this divine communication must be an increase of knowledge, and is plainly an increase and peculiar species of existence.

There can be no immortality, then, but on the christian principle of regeneration, or being really and truly born again; seeing our existence, as derived from Adam, depends on our organization, of which death deprives us: and spiritual life or immortality, which consists in the knowledge and love of God, He imparts to those only who seek Him in His own appointed way.

If christianity then be not true, man, in regard to his intellectual capacity, when cultivated by the light of revelation, is an anomaly in the creation; being endowed with exalted faculties, and desires which have no adequate object. This is a demonstration in favour of christianity, if the axiom be allowed that God does nothing in vain. The great bulk of mankind, particularly the heathen world, in whom those faculties are dormant, and whose desires pass not beyond "meat, drink, and raiment, for after these things do the Gentiles seek," prove equally that they have not eternal life dwelling in them. The existence of mankind then without christianity—without the principle of regeneration

unto eternal life—would be irreconcilable to the facts of creation as the work of a good God; but not more than christianity itself, accompanied by Eternal Torments.

The next point proposed, was to shew that the imperfection of man's nature is no impeachment of the divine wisdom and goodness.

If there were no imperfection in knowledge, then all beings possessing knowledge must be of infinite knowledge; there could be none who could either give or receive knowledge. The highest pleasure, therefore, we are capable of, or can imagine, could not exist.

On this scheme we cannot conceive the existence of God; for as we know Him only by His acts, and in this case all acts are excluded, because where all is perfect, to alter must be for the worse, so this imaginary perfection would end in atheism, or total ignorance of God. Then reason confirms the propriety of that which experience shews us that God has chosen, viz. various ranks among his creatures; and, consequently, accounts for the existence of imperfection, shewing how out of this evil He educes good.

The principle that makes a gradation of ranks necessary to the exercise of the divine attributes, suggests that the number in every rank must be limited; because, if any one rank were infinite, that must include all created beings, contrary to what I have shewn above.

Now, in an imperfect nature, the possibility of offending against the laws of that nature must be admitted; what might happen at any time may have happened 6,000 years ago.

Then there is no improbability in the supposition that the angels fell, and by their fall gave occasion for man's creation; and if so, that the number to be supplied was definite.

Now if the degree of knowledge determines the rank, and all knowledge is progressive, there is no previous improbability in the supposition, that man was created in a probationary state, to be advanced as he should improve the talent entrusted to him. If probationary, his state must be contingent, and he might stand or fall—that he fell, all nature cries aloud; and let each ask himself, Do I move as certainly to the perfection of my nature as the lower animals? or do I know that any man ever did?

We have seen man placed in a probationary state—a state implying a command, and a threatened penalty on disobedience. The test of obedience chosen by God is ridiculed by scoffers: let us see with what reason?

It must have been either too difficult or too easy a performance. Was it too easy?—Look to the event: surely an infinite reward for a small and practicable act of obedience, must magnify the goodness of the donor. Was it too difficult?—When the belief of God's word (and it must be irrational and contrary to all experience that He could lie,) would have been a sufficient defence against the temptation.

Then from whence came disobedience?—from imperfection. And what ensued?—the non-attainment of that which was conditionally offered.

We are now arrived at one point which, I think, it is impossible for the deist, or any one but a christian, to account for, either on the supposition

of the mortality or immortality of man. Whatever may be thought of the history of the fall of man, the fact that his nature is depraved is undeniable; at least in this sense, that he does not attain to the perfection of which his nature is capable, as the inferior animals do. Now why this is permitted; why God, who can controul all other creatures, allows man to break his laws, no rational account can be given by unbelievers; yet the fact is undeniable.

The threatened penalty being incurred, divine truth was pledged to its execution, and therefore in Adam all die. And doubtless, in the persons of our first parents would have ended the consequences of the fall, and a future probationer have proved upright, had not God seen an opportunity of imparting more happiness on the whole, by continuing Adam's race on the earth, as an higher order of animals; offering to all a regeneration to a spiritual and immortal life, on condition of that faith in Him which Adam failed in, and on the performance of such obedience as our fallen nature was capable of; Himself promising to supply our deficiences if we ask His assistance.

But we were under the curse, and the truth of God pledged to the extinction of our natural life. The penalty was the separation of the spirit of God from the material organs, which no man could pay and live. God in his goodness was pleased to accept the sacrifice and ministry of His own Son, in whom all the fullness of the Godhead dwelt, that through faith, faith working by love, we might be made heirs with Him, joint heirs of eternal glory.

I will now endeavour to shew what reason suggests

as to the probability of the existence of such a being as the Son of God is in scripture declared to be.

The analogy of nature, which seems to limit the utmost excellence to few, indicates the probability of the existence of one like unto Jesus Christ, the first born of all creatures; and as God needs not practice to attain perfection, the result of His attributes is, that He would impart the largest portion possible of His own excellence to His first production. The imparting in the largest possible degree His own attributes, would produce precisely such a being as Jesus Christ is described to be in the holy scripture. He would be the Son of God in a peculiar and excellent way. He would be one with God, as partaking, with the smallest possible alloy, of the Divine attributes. He would know all things, for God would not give His spirit by measure unto Him. He would do all things, for all power would be given unto him. He must be perfectly holy, wise, and good; for all the holiness, wisdom, and goodness, that it is in the power of Omnipotence to impart, must include perfection. That such would be the character of nature's first born, reason promises; that such is the only begotten Son of God, revelation teaches.

Hebrews, c. i. v. 1. "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, 2. Hath in these last days spoken unto us by His Son, *whom He hath appointed* heir of all things, by whom also He made the worlds: 3. Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power; when He had by himself purged our sins, sat down on the right hand of the

Majesty on high; 4. Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. 5. For unto which of the angels said He at any time, Thou art my Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to me a Son? 6. And again, when He bringeth in the first-begotten into the world, He saith, and let all the angels of God worship Him. 7. And of the angels He saith, who maketh His angels spirits, and His ministers a flame of fire. 8. But unto the Son He saith, thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 10. And, Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands. 11. They shall perish; but thou remainest: and they all shall wax old as doth a garment; 12. And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. 13. But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool?"

Colossians, c. 1. v. 9. "—— To desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding: 10. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; 11. Strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness; 12. Giving thanks unto the Father, which hath made us

meet to be partakers of the inheritance of the saints in light: 13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: 14. In whom we have redemption through His blood, even the forgiveness of sins: 15. Who is the image of the invisible God, the first-born of every creature: 16. For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: 17. And He is before all things, and by Him all things consist. 18. And He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence. 19. For it pleased the Father that in Him should all fulness dwell."

The voice of God, speaking through the perfection of reason, and by His holy prophets, must be the same in all ages; on this point it is the same, and thus a previous probability is raised for the christian dispensation, by its ascribing to its author Divine attributes, whilst it maintains the unity of God.

That God would employ an intelligent agent proceeding from Himself, and endowed with His own infinite attributes, so far as should best fit Him to impart to all created existences the life they are blessed with, is, *a priori*, probable from this consideration, that He would thereby bestow the highest possible degree of happiness, second only to that enjoyed by His only begotten Son; which is as strong an argument for the existence of such a being, as it is that God intends our happiness by making it dependent on our instrumentality in His service.

He has been pleased to give a pleasurable existence to various races of animals, and thereby to minister to the wants of other kinds. He has been pleased to make the temporal existence of man in great measure dependent on men; and thus, by fulfilling His pleasure, through this medium to impart happiness to His creatures. It is probable, therefore, from the analogy of nature, independent of revelation, that beings like unto our Saviour and the Holy Spirit would exist.

The existence of different ranks in the creation, where all is formed in number, weight, and measure, proves the wisdom of limiting the upper ranks; because for the Creator to proceed to the production of an inferior, till the superior rank was full, would imply imperfection, or a preference not warranted in the nature of things.

The probability is then, that as our Saviour's excellence corresponds to the order of his production, successive ranks of intelligences would follow, each rank filled to that point which the wisdom of God saw fit; precedence among individuals being dependent on the degree in which they resemble God, and partake of His nature: and the distinction of ranks being determined by the facility which the peculiar organization of each afforded, for attaining that excellence.

Here we see an opening made for man's entrance into heaven, by the exclusion of the fallen angels; and if dependent on this, the number must be limited. On this idea the wisdom and goodness of God are vindicated from the objection arising from the comparatively small number who enter into His presence through the christian covenant: since even the fall of man is made by Him, who out of evil

educes good, to be an occasion of pleasurable animal existence to millions, who all have the offer of immortal life, on condition of cultivating that love of God, which it is the perfection of our nature to attain to.

It is no slight confirmation of this conjecture, that in scripture the duration of this world is declared to depend on completing the number of the elect; and indeed we cannot otherwise account for the dissolution of this fair frame of things: but both these consummations start into importance as necessary parts of the Divine scheme, if this hypothesis be received.

Let us next advert to the probability of a tempter being allowed to ruin the race of mankind. If we suppose man created to fill the place of those "who kept not their first estate," we can easily understand that the resentment they would feel at being displaced, not being able to reach God, would be directed against those whom they see destined to possess their lost glory, and whom it might affect; there is no improbability then in Satan's desiring to prevent man from attaining to the place he had forfeited in heaven. But the difficulty will be, that God should permit this prevention, and it can, I think, only be accounted for on some scheme whereby equal good would be produced on the whole, in the alternative of either its success or failure; the difference being only to the individuals who would be the agents in the one case or the other, and this I believe to be the result as to all free agency, the effect being the same as to God, who can produce good out of evil; so as on the whole to have the greatest possible good with the least possible evil.

But with respect to His creatures the difference is infinite; to those who chuse evil and reject good, to those who refuse to fulfil His will.

Now let us see the terms on which temptation was permitted. Life was dependent on the condition of faith; either man should believe in God, or he should not. But what was the actual result?—If he had believed, the tempter's words would have been as idle wind: but as he did not, he was no longer fit for the Divine presence. But it will be said God knew this result without the experiment. Doubtless; and if man's destruction had been the object, *that* would have fallen upon him: but the command was given that he might know the sinfulness of sin; that out of suffering might arise sorrow; out of sorrow might arise repentance; out of repentance might arise obedience: and Christ was promised, and Christ came, that He might gather some out of every kingdom, tongue, people, and nation; that He might purify to Himself a peculiar people, zealous of good works; that the hope and promise of immortality might operate on all to whom it reaches, to preserve them from some degrees of sensuality, to keep alive the knowledge of God in the world, and to elevate their standard of right and wrong above that to which it would otherwise decline.

Then, if God made man, notwithstanding his fall, fulfil all His good pleasure, supply the heirs of immortality, and by reason of his fall gave to all mankind, to millions of his race, a pleasurable animal existence, for which there would have been no opportunity, so far as mankind were concerned, had Adam stood, we may see why God should suffer him

to be tempted; and clearly perceive that sin, which makes no difference as to God, makes an infinite difference as to sinners: and we may see why evil, as it is the privation of good, (and I know no other evil) enters into the works of an absolutely good God.

But we have not cleared the justice of God, in punishing Christ for the sins of mankind. For whatever good might be expected from it, the act must be good in itself, or it cannot have been chosen by God; nor could we clear that justice, I think, on the supposition that Eternal Misery was the consequence of man's sin; for then we must make God inflict, and Christ chuse, a state of active conscious sin, which is impossible. But considering the curse to be the loss of existence—the separation of God's spirit from the organs, which in union with the spirit constituted man—to be the loss of life, as it implies the knowledge of God; then as it is the law of our nature that we should employ, consume, or part with, that existence for adequate objects, so God could approve, and Christ could chuse to part with that glory which He had in the presence of God before all worlds, for the greater glory that was set before Him, the obtaining a name that is above every name, and that because He has turned many to righteousness. But if it be not unjust in God to accept the sacrifice, is that sacrifice sufficient to satisfy the claims of justice? What is the penalty? and what is offered in its stead?

The threatened penalty was death; that is, (in its consummation, and as to intellectual beings) the loss of existence, as consisting in the knowledge of God. Under this definition, the wrath of God rests or abides on all, (for that all have sinned) and pre-

cludes a new existence, but on payment of the penalty. Now the portion of life that man possessed was all that the Divine justice could require; the penalty due from all mankind, therefore, would be fully satisfied by Christ's consenting to forego, for a finite time, his knowledge of God; and it being infinite in degree, would satisfy for that which was finite in degree, but infinite in duration: and it seems to me, how much soever this is beyond the discovery of unassisted reason, it is in no point inconsistent with reason, and therefore it is to be received with love and gratitude, proportioned to our interest in its advantages, and to the sublimity and awful majesty of the subject. This, which was to the Jews a stumbling block, and to the Greeks foolishness, I solemnly believe is the wisdom of God, to salvation to all that believe.

If the sacrifice of the death of Christ be the one only means whereby our *nature* is made capable of immortality, what are the conditions on which individuals attain to it? Our Saviour declares they must be born of water and of the spirit. Baptism and regeneration then are indispensable conditions to our entering into the kingdom of heaven; and this highest best gift of God will be seen to be imparted with strict analogy to all His other blessings, when life and death are seen in their due proportion.

In instituting the rite of circumcision, God was pleased to declare it was His will that the faith of the parents should procure a blessing on the children. By declaring, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," Christ proclaimed anew the covenant with

infants, and by its instituted sign, baptism, the free gift, comes upon them also to newness of life.

But it may be asked, can it be consistent with the Divine goodness and mercy, to withhold blessings from those by whom the performance of a previous condition is impossible? or in other words, is baptism, in the Divine scheme, a condition of regeneration? I maintain that it is, and think that to this there is no objection, but such as will apply equally to the analogy of nature.

It may, on a superficial view, appear inconsistent with justice, that the vices and follies of parents should impoverish their offspring, and deprive them of those advantages in education and provision it is plainly the duty of parents to afford: yet the fact is so; and why it is so, may be understood from the following considerations.

That which children receive must be transmitted to them through some channel; now if the appointed one, viz. their parents, be less liable to abuse than any other, it may be wisely chosen: and this is less liable, because there is more identity of interest. If the parent abuses, much more will the guardian, or trustee, with the same latitude: if that latitude is denied them, the use is sacrificed to the fear of the abuse, which is in itself an abuse. Then it is better on the whole that children should occasionally lose advantages they might justly expect to have received, than to have recourse to any other mode of transmitting them. Then it is best, and therefore consistent with justice and wisdom, that temporal advantages vouchsafed to some should be withheld from others, and that without their own fault.

Apply the same reasoning to spiritual gifts, they

being made dependent on baptism; in the case of infants dying unbaptised, salvation is to them impossible; yet all that was wanting to their obtaining it, depended on the will of another: they are condemned, therefore, for another's fault. Here, I imagine, if the condemnation includes Eternal Misery, (which is true of all, if of any, who fail to attain salvation,) here is an insuperable difficulty attending the christian scheme. But it will be seen to be perfectly analogous to the course of nature, if salvation or eternal life be a gift, superadded to the possessions of mankind, and declared to be imparted on certain conditions only; the conditions not being difficulties raised in the way of its attainment, but means, in their very nature, necessary thereunto, and affording by their practice, facilities, to the attainment of that state to which the blessing is attached. Now of this nature, all the christian instituted rites will be found to be, baptism, prayer, and the Lord's supper; and though it may seem at first a questionable position to say, that baptism, which is impossible to those that die in their infancy, except by the ministration of others, affords a facility, yet I think it will be found that the performance of the rite is wisely made a pre-requisite, and that the requiring of it is not really an obstacle, but a facility to the attainment of the promised blessing.

Now this condition cannot be considered a hardship, except as to those who do not attain to adult age, because it will be admitted that those who do, must stand or fall by their own acts; and as they can be baptised if they wish it, so if they omit it, and are therefore condemned, it will be their own fault, and no difficulty will arise, except to those who question whether

God is the best judge of the condition on which He should grant immortality. But as to infants dying unbaptised, two things seem requisite to justify their condemnation: the one, that that which they are excluded from, they shall have no right to; and the other, that the condition on which their exclusion depends be one in itself intended to fit them for that state, for which the non-performance declares them unfit.

As to the first requisite, I think it may be demonstrated from the Divine attributes, that all who have existence have a right to happiness, except so far as they forfeit that right, by offending against the conditions on which existence is given them.

Now, if the condemnation to which unbaptised infants are liable, be not the loss of existence but of happiness, it seems to me impossible to reconcile that condemnation to the Divine attributes, since they cannot have done any thing to forfeit their right to happiness, as a necessary ingredient to make existence a gift worthy of the Divine goodness; but if the condemnation be the loss of existence, then the equity of it is apparent, since it is only an exercise of the Divine right of determining on what conditions eternal life shall be imparted.

But existence being possessed, the Divine attributes require, not only a right to withdraw it, but that the exercise of that right shall be consistent with infinite wisdom and goodness; and this it will be seen to be if the condition, viz. baptism, in default of which existence is withdrawn, shall be one, that far from being an obstacle to its continuance, is necessary to its permanence.

Now, the natural and appointed means of eternal

life is coming to the knowledge of the true God: and this is not by immediate revelation to every individual, but by education or instruction, conveyed either orally or by books. No one can affirm that the seeds of this wisdom can be implanted too early; and it is consonant to all experience that the minds of the uncultivated are overrun with weeds, prejudicial to the growth of this knowledge. It is consistent, therefore, with the Divine wisdom, to require of parents to initiate their children as early as possible in that course which alone can issue in eternal life: but infants are incapable of forming the ideas necessary to their initiation; and as some become capable earlier, and some later, no definite period can be assigned, at which the work can be commenced. How shall its performance be best secured then?—Surely by engaging the wishes of the parent, which is a means to the end, not restrained by the incapacity of the infant, and which is an act of the parent, whereon the child's salvation may be wisely made conditional, because it is naturally a means of contributing to that end, and is in no degree at all an obstacle; since the infant is naturally incapable of eternal life, being unregenerate, and as the child of Adam, mortal. It is an act of pure goodness, therefore, to impart to it an immortal existence, by regeneration, on any conditions; and all that the Divine attributes require, is that the conditions shall be such as contribute to the growth of that life, to the improving of which they are declared previously necessary. Now the wish existing in the mind of the parents, no better means can be devised to make that permanent, than making them know it to be their duty to act in furtherance of that wish, as far as the

nature of the case admits. A solemn devotion of the infant to God's service, plainly superadds a motive to the parent, to restrain habits in the child inconsistent with that service, and to encourage those favourable to the attainment of the knowledge of God, the perfection of its nature, and the object of this institution. That it is a condition consistent with the Divine attributes, is, I think, proved by its effects where complied with, and will be equally apparent, if the effects are observed where it is neglected.

We may now view it as a Divine institution, and as such, claiming the obedience of all to whom it is known. Can the parent, (who is at present the only conscious person, the infant being incapable of any ideas on the subject,) whose child attains not to eternal salvation, complain thereof, he having refused to perform an easy condition on which it has pleased God it should depend? Can the child complain, should it live to know the value of that which its parent has neglected, by an easy act of obedience during its infancy or childhood, to secure? Surely he cannot complain of God, but may of that parent, who, if he shall have acted throughout with the same disregard to the true interest of his child, will, as far as in him lies, have severed the natural ties of affection, and thereby have lost the opportunity of gaining the greatest earthly treasure; a fellow creature who with good reason perfectly loves him. And the first false step can only have been redeemed so far as the parent shall have fulfilled the duty baptism was meant to provide for, the religious education of the child; and he must be perverse indeed, who chuses to enter on the performance of a duty, by contemning the very first act.

The neglect of the rite implies that the parent is not a fit channel through which to impart spiritual blessings; and the infant who derives his existence from him, cannot thence derive spiritual life, which, by a plain test, he is proved not to possess, or at least to refuse to transmit, since he rejects God's own appointed way of transmission. To those who reject this, or any other part of the christian scheme, it is still a stone of stumbling, and a rock of offence; "and whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder." Let all then who doubt, honestly enquire whether christianity be liable to the objections they think it liable to. If I have succeeded in removing but one shade of difficulty, let that encourage to perseverance; for nature, as well as revelation, declares, that in every nation, he that feareth God, and worketh righteousness, God will accept. Therefore ye shall in no wise lose your reward. But always bear in mind

IF GOD HAS SPOKEN!

Reader, I will now parley with you, as in the Divine presence. I have either established my case, and man stands before us as a candidate for immortal existence, not as cursed with excess of life*—or my attempt has failed.

The point in question, which ever way it be determined, concerns us all, and affects the duty of every child of Adam.

Have I failed in my attempt? Then act consistently with your belief—fear not to announce what God has decreed—run before Him in his way—be the glad herald of His will—infuse a drop of the

* "Dark with excessive bright."

bitter potion into all the guilty pleasures of mankind, whilst it may yet prove salutary—stand not aloof with the strong antidote in your possession, whilst thousands are dying before you, tens of thousands on your right hand—paint the livid flame as twining itself with every act of unregenerate man—and having, as your plain duty will require of you, embittered the existence of all such within your sphere, when you start back from the presence of the Deity you have viewed through this medium, remember that an attempt has been made to prove that no such doctrine as that of Eternal Misery is contained in scripture; to prove that on its removal the difficulties attending both natural and revealed religion, disappear—that the texts thought to declare it are only on its removal consistent with the general current of God's word—that the writings of the apostles exclude it—that our Saviour in the general tenor of His preaching thought not of it—that the elder prophets declare that man is cut down like a flower, but that the just shall live by his faith:*—that, although christian morality is, so far as fear is the prevalent principle of action, nipped in the bud; on its removal, the germ bursts into fruit, full of immortality—that the Divine attributes, which the most highly gifted of mankind have not been able to vindicate, if mercy is but of mortal texture, and passeth away when this heaven and this earth shall be dissolved, when God maketh bare His red arm for vengeance; those attributes seize and captivate the affections of the honest enquirer, if in His wrath He thinketh upon mercy, and mercy continues, as it ever will, the brightest jewel in our monarch's crown.

* Habakkuk, c. ii. v. 4.

These I say are the steps whereby I have attempted to attain to a knowledge of the truth. If I shall be asked by one who having been led to the borders of despair, by this most pregnant error, "What is truth?" I answer, it is that which distinguishes Christ from Barabbas—St. Paul from Judas—the beloved disciple from the false Demas. It is the food of spiritual life—it is the fruition and perfection of our nature—it is the door and the way of life—it is the presence of God—it is, in its degree, God with us. This I have sought in the present attempt; how near I have approached, the result will shew, for great is the TRUTH, and IT will prevail.

THE END.

APPENDIX:

CONTAINING

Extracts from the Writings of JEREMY TAYLOR, BARROW, LOCKE, TILLOTSON, WATTS, *and* LELAND, *in Support of the Doctrine of Eternal Torments.*

IF men of unquestionable piety, and first-rate abilities, represent God as dealing with His creatures so as to confound good with evil, light with darkness, Christ with Apollyon; the fault is probably in their subject: and a presumption arises against the doctrine, which we see involves them in difficulties so foreign to their own wishes. If they have mistaken, totally mistaken, God's intention as to a great majority of mankind, their opinion must lead to consequences inconsistent with the Divine attributes, and His revealed will. The following extracts are chargeable with this consequence; they therefore shew the weakness of the doctrine they are meant to support, and may now, though late, compensate for the mischief they have caused, by the negative evidence they afford in the support of truth.

It will not be necessary I should acquit either of the writers of an intention to mislead. Bishop Jeremy Taylor is too well known for his rich imagination, for his honest warmth, for his pious eloquence, to need a vindication; let his admirers see how even he can protect the Divine attributes, whilst wading with them through this slough of despond.

Dr. Barrow, the capacious, the accurate, the profound, finding the language unequal to express his meaning, uses words in a sense contradictory and unintelligible.

Locke, the great apostle of reason, rescues the bulk of mankind from ever-living death; but admitting its dominion over those to whom Christianity reaches, his reasoning has prevailed but little, since it is for themselves men are interested; and he supposes that his readers may be doomed to unspeakable torments.

Archbishop Tillotson is thought to have been unfavourable to the doctrine of Eternal Torment, although, among his Sermons, is one attempting its defence; and not without reason might he wish to be rid of that subject which had deeply wounded his character as a divine; for, finding it difficult to reconcile the doctrine to the justice of God, he in an evil hour wrote that it concerned not God's justice, but His prudence—the prudence of the omniscient—the omnipotent God.

The very excellent Dr. Isaac Watts exerts his whole strength to maintain a doctrine he thought contained in the Holy Scriptures, and is betrayed into a palpable over-statement by his zeal. He declares, "that the Apostles kindle the flames of hell in their epistles—they thunder through the hearts and consciences of men with the voice of damnation and Eternal Misery, to make stupid sinners feel, &c.;" but in supporting this statement by quotations, familiar as he was with the writings of the Apostles, he produces only one text from the epistles, and that one in the very teeth of his assertion, since it threatens not Eternal Misery, but "everlasting destruction from the presence of God, and from the glory of His power."

Dr. Leland imposes on himself by overlooking duration as a measure of punishment; which happening to be the very thing in question, he can then, without difficulty, arrive at his conclusion "that all will be just."

With these few remarks I refer the reader to the extracts subjoined, thinking they will justify the view I have taken.

BISHOP JEREMY TAYLOR.

Whatever may be thought of the instances here employed to illustrate the nature of Eternal Misery, it is undeniable that the description must fall short of reality, because the least misery, continued for ever, must be worse than any thing we can conceive. Then if we feel horror and disgust at that which is less, what would the greater excite in us could we conceive it?

The most horrible cruelties of men, and worse, are here ascribed to the Divine Being, and unquestionably fall short of the reality; for if the doctrine of Eternal Misery be true, the

worst tyrants that ever disgraced humanity were the most zealous imitators of God, because, be it remembered, that they imitate Him in vastly the largest sphere of His dealing with His creatures; for few only are saved of the countless millions who have been cursed with the human form; since there is no name given under Heaven whereby men can be saved than Jesus of Nazareth; and "as in Adam all die, so in Christ shall all be made alive;" those to the resurrection of damnation, and these to the resurrection of life eternal.

Jeremy Taylor's Contemplations on the State of Man.

Page 39. "In vain doth man trouble himself; he troubles himself, and before he attains rest, is overwhelmed; he mounts on high like a tempest, and like dust is scattered and disappears; he is kindled like a flame, and vanishes like smoke; he spreads himself as a cloud, and is contracted as a drop."

Page 53. "Death consists in the soul's leaving of the body."

Page 65. "Life is the passing of a shadow, short, troublesome, and dangerous."

Page 67. "O vain man! this short life is bestowed upon thee for gaining the goods of Heaven, which are to last eternally, and you spend it in seeking those of the earth, which are to perish instantly."

Page 78. "If an ignorant peasant, who had never drawn a bow, should be commanded to shoot at a mark far distant, upon condition that if he hit it he should be highly rewarded with many rich gifts, but if he missed it, and that at the first shoot, he should be burnt alive.—This is our case."

Page 96. "How shall we remain amazed when we shall see a number of our actions to be sins which we never thought to be such! And what is more, we shall find that to be a fault which we thought to be a laudable work."

Page 100. "Consider what thou wert before He gave thee being—nothing."

Page 101. "How many, for one only fault committed, hath He withdrawn His preservation from, and suffered them to die in that sin for which they are now in hell!"

Page 104. " Thus did God; taking upon Him the form of a servant, and dying upon the cross, to free condemned man from eternal death."

Page 118. " Inundations of the sea, the fury of whirlwinds, and lightning from heaven, shall fall into the universal fire; that deluge of flames which shall consume all, and make an end of men and their memories."

Page 121. " For only charity, holiness, and christian virtues, shall not end when the world ends."

Page 124. " The sound, 'Arise, ye dead, and come to judgment,' shall pierce unto the infernal region, from whence the souls of the damned shall issue forth, and re-enter their bodies, which shall from thenceforward suffer the terrible torments of hell.

"The souls of the blessed, filling their bodies, shall join those who remain alive in the air in their passible bodies, which being yet mortal, shall then die, and then be purified," &c.

Page 126. " The Saviour of the World shall sit upon a throne of great majesty, his countenance shall be most mild and peaceable towards the good, and (though the same) most terrible to the bad."

Page 129. " 'Depart from me.' Alas! dread Sovereign, whither shall they go to avoid thy displeasure? Art thou not in heaven, in hell, and every where? Dost thou not fill heaven and earth? Dost thou not hold the universe in thy hands, and doth not thy power comprehend all things? To whom shall they betake themselves? Art thou not He who hast the words of eternal life, who art even thyself life everlasting? Whither wilt thou have these miserable creatures retire themselves? Do what they can, they cannot go out of thee, since in thee all things have motion, life, and being."

Page 158. " If to the most tormented soul in hell were added all the torments of the rest of the damned, both men and devils, and that God should vouchsafe him but one glimpse of his knowledge, that only clear vision, though in the lowest degree, were sufficient to free him from all those evils both of sin and pain."

Page 180. " The bodies of the saints are impassible."

Page 181. " And are free, not only from the grief and pain of this life, but if they should enter into hell, it would not burn one hair of them."

Page 185. " The evils of hell are truly evils, and so purely such that they have no mixture of good."

Page 186. " God is the greatest good, and it is therefore the greatest evil to be deprived of Him, because evil is the privation of good; and that is to be esteemed the greatest evil which is a privation of the greatest good, which is God."

Page 188. " The damned would take it for a great regale to have a dunghill for their bed, instead of the burning coals of that eternal fire."

Page 189. " They shall be deprived, for their enormous offences, of eternal glory.

" If one should place a thousand hells before me, nothing could be so horrible to me as to be excluded from the honour of glory, to be hated of Christ, and to hear from Him those words, ' I know you not.' "

Page 193. " It was a great tyranny in Alexander, after he had cut off the nose, ears, and lips of Calisthenes, to cast so worthy a person into a dungeon, accompanied only with a dog; but the damned would take it for a favour." (Alexander was more merciful than God then.)

Page 193. " The tyrants of Japonia hung those who confessed Christ with their heads downwards, half their bodies in a hole in the earth, filled with snakes, lizards, and other poisonous vermin; but even those were better companions than the infernal dragons."

Page 194. " How grievous is the banishment into that place where none wishes well unto another, where fathers hate their sons, and sons abhor their fathers!" (Then sin réigns in hell.)

Page 196. " Besides, the bodies of the damned, after the final judgment past, shall be so crowded together in that infernal dungeon, that the holy scripture compares them to grapes in the wine-press, which press one another till they burst."

Page 197. " Actiolinus, the tyrant, (as Paulos Jovius

writes,) had many prisons full of torments, miseries, and ill smells, wherein they came to a slow but most cruel death: But what were those prisons to that of hell, in respect of which they may be esteemed as paradise, full of jessamine and lilies?

"That misery vanished at the hour of death; but this prison of the damned is void of all comfort, the torments thereof are intolerable, because they are eternal.

"Death cannot enter in there."

(Search the scriptures.)

Page 202. "There shall not be any joint, or the least part of the body, which shall not cause him an intolerable pain."

Page 203. "Ægesippus writes, that Alexander, the son of Hircanus, resolving to punish certain persons with exemplary rigour, caused 800 to be crucified, and, whilst they were yet alive, caused their wives and children to be murdered before their eyes; this rigour shall not be wanting in hell."

Page 205. "Horrible was that torment used by Mezentius, to tie a living body to a dead, and leave them till the dead had killed the living; but what is this, in respect of hell, when each body of the damned is more loathsome and unsavoury than a million of dead dogs, and all those pressed together in so strait a compass?"

Page 208. "We are amazed to think of the inhumanity of Phalaris, who roasted men alive in his brazen bull; this was a joy in respect of that fire of hell which penetrates the very entrails of the body without consuming them."

Page 209. "Who would not esteem it a hideous torment if he were to be burnt alive 100 times, and his torment to last every time for an hour? with what compassionate eyes would all the world look upon such a miserable wretch! nevertheless, without all doubt, any of the damned in hell would receive this as a great happiness to end his torments; for what comparison is there between 100 hours and 100 years, between 100 years and as long as God is God?"

Page 210. "Continual blasphemies against God, and the

perpetual curses and imprecations which they shall make against the creatures; and, if they have any desires, they shall be desirous to see all the world partakers of their pains."

Page 213. "Preserving only life, that the pains of death may live eternally."

Page 214. "The will shall be tormented with an eternal abhorring and rage against itself, against all creatures, and against God the Creator of all."

Page 215. "If one suffers, and reaps fruit by it, it's a comfort unto him; but when the suffering is without fruit or profit, then it comes to be heavy indeed."

Page 217. "When they see that those delights hardly lasted an instant, and that the pains they suffer for them shall last for ages and eternities."

Page 219. "The worm of conscience, as the worm that breeds in dead flesh, or in woods, eats that of which they are engendered; so the worm that is bred from sin is in perpetual enmity with it, gnawing and devouring the heart of the sinner with raging and desperate grief."

Page 221. "After all this, there shall not want in hell the pains of death, which, among human punishments, is the greatest; that of hell is a living death. The death which men give, together with death, takes away the pain and sense of dying; but the eternal death of sinners is with sense, and by so much greater as it hath more of life; recollecting, within itself, the worst of dying, which is to perish, and the most intolerable of life, which is to suffer pain. In hell there shall be, unto the miserable, a death without death, and an end without end; for their death shall ever live, and their end shall never begin."

Page 222. "If one after burial should find himself alive, who doubts that this state were worse than to be wholly dead?"

Page 224. "They shall desire death, and death shall fly from them; for unto all their evils and miseries, this, as the greatest, is adjoined, that neither they nor it shall never die.

"They shall always burn, but never be consumed.

"O end without end!

"O death, more grievous than all death, always to die and never to be quite dead!"

Page 225. "The torments in hell are so many in number, that they cannot be numbered; so long in continuance, that they cannot be measured; so grievous for quality, that they cannot be endured, but with such infinite pain, that every minute will seem a year."

Page 235. "As the majesty of God, which is despised by sin, is infinite; so the despite of itmust contain in itself a certain kind of infinity."

Page 237. "Let those cease to marvel that a momentary sin should be punished with eternal torments, who see that for sin God was made man, and died for man."

BARROW'S WORKS, Vol. I.

Page 405. "A death endless and remediless."

Page 449. "Death, in itself, imports a total incapacity and privation of good; and is used to express the worst state of *being*, or utmost misery, consequent on man's disobedience and God's displeasure.

"To give *life* is the ground of that relation which is the *highest in nature*, and speaks most affection."

Page 450. "Will raise us from spiritual *death*, from that mortal slumber in sins and trespasses in which we *lie buried naturally*.

"Infinitely weak and unsatisfactory are all the arguments which the subtlest speculation could ever produce, to assert the *distinction* from the body, *the separate existence*, the *continuance of man's soul* after death, in comparison of this one sensible appearance.

"The danger of death, itself the *most extreme punishment* which man can inflict, and which *our nature most abhors*.

"Denouncing *horrible* threats and curses upon us.

"As must the loss, or falling short thereof, (of the favour of God) be of mighty efficacy to withdraw us from impiety."

I shall not be charged with exaggerating the difficulties attending the doctrine of Eternal Torments, if I adopt the

description the profound Dr. Barrow offers of their nature; and I will use no further the advantage it will offer than to remark the presumption of error that arises, when so well-informed and accurate a man uses the vague and contradictory terms he employs.—" Neglecting our duty, and transgressing God's law, we shall certainly incur *intolerable* pains, without ease or *respite*, without hope or remedy, without any end: that we shall for ever not only be secluded from God's presence and favour—be deprived of all rest, comfort, and joy—but detruded into utmost wretchedness; a state more dark and dismal, more forlorn and disconsolate, *than we can imagine*; which not the sharpest pain of body, not the bitterest anxiety of mind, any of us ever felt, *can, in any measure*, represent: wherein *our bodies* shall be afflicted continually with a sulphurous flame, not scorching the skin only, but piercing the *utmost sinews;* our souls incessantly bit and gnawed upon by a worm, (the worm of bitter remorse for our wretched perverseness and folly, of horrid despair ever to get out of this sad estate,) under which vexations inexpressible, always enduring *pangs of death, always dying —we shall never die.*" BARROW'S WORKS, vol. 1. p. 482.

Various other writers have endeavoured to explain the probable circumstances of these torments. Dr. Delany thinks to shew their possibility by allusion to the asbestos, and other substances, on which fire does not operate to consume them; forgetting the smallest part of the difficulty attending the subject is to reconcile it to the power of God—His justice and His goodness having consented.

From the limited nature of our faculties we can conceive of God only from His acts, from whence we deduce certain conclusions, which we call His attributes; of these the principal are wisdom or truth, goodness, justice, power, omnipresence, the whole of which perhaps might, with perfect truth, be traced up to one principle, and terminate in His omniscience; we therefore delude ourselves when we fancy an opposition between these, and that His justice, for instance, limits and bounds His goodness, and thus account for His dooming to misery those His wisdom has allowed Him to create.

LOCKE'S REASONABLENESS OF CHRISTIANITY.

Page 6. "For whilst some men would have *all* Adam's posterity doomed to eternal infinite punishment, for the transgression of Adam, whom millions had never heard of, and no one had authorized to act for him, or be his representative; this seemed to others so little consistent with the justice or goodness of God, that they thought there was no redemption necessary.

"The Scriptures are generally, and in necessary points, to be understood in the plain direct meaning of the words and phrases."

Page 7. "Adam, by his fall, lost paradise, wherein was tranquillity and the tree of life, *i. e.* he lost bliss and immortality. He was turned out of paradise from the tree of life, 'lest he should take thereof, and live for ever.' This shews that the state of paradise was a state of immortality, of life without end, which *he lost* that very day that he eat. *His life* began from thence to shorten and waste, and to have *an end;* and from thence to his actual death was but like the time of a prisoner between the sentence past and the execution. 'By one man sin entered into the world, and death by sin,' Rom. v. 12. *i. e.* a state of death and mortality; and 1 Cor. xv. 22. 'In Adam all die;' *i. e.* by reason of his transgression all men are *mortal*, and *come to die.*"

Page 8. "Some will have death a state of guilt, for which *every one*, descended of Adam, deserved endless torment in hell fire. But it seems a strange way of understanding a law, which requires the plainest and directest words, that by *death* should be meant *eternal life in misery* Could any one suppose that by a law which says, that 'For felony thou shalt die,' not that he should lose his life, but be kept alive in perpetual exquisite torments? and would any one think himself fairly dealt with that was so used?"

Page 9. "To this they would have it be also, a state of necessary sinning, and provoking God in every action that men do: a yet harder sense of the word death than the other. God says, that in the day thou eatest the forbidden fruit thou

shalt die; *i. e.* thou and thy posterity shall be ever after uncapable of doing any thing, but what shall be sinful and provoking to me, and shall justly deserve my wrath and indignation. Could a worthy man be supposed to put such terms upon the obedience of his subjects? much less can the righteous God be supposed, as a punishment of one sin wherewith he is displeased, to put a man under a necessity of sinning continually, and so multiplying the provocation. The *reason of this strange interpretation we shall perhaps find in some mistaken places of the New Testament.* I must confess by *death*, here, I can *understand nothing but a ceasing to be*, the *losing of all actions of life and sense.* Such a *death* came on Adam and all his posterity, by his first disobedience in paradise, under which *death* they would have *lain for ever, had it not been for the redemption by Jesus Christ.*

"When man was turned out of paradise, he was exposed to the toil, anxiety, and frailties of this mortal life, which should *end* in the dust, out of which he was made, and to which he should return; and then have *no more life* or sense than the *dust had*, out of which he was made."

But how doth it consist with the justice and goodness of God, that the posterity of Adam should suffer for his sin—the innocent be punished for the guilty? very well, if keeping one from that he has no right to be called a punishment. The state of immortality is not due to the posterity of Adam more than to any other creature: nay, if God afforded them a temporal mortal life, 'tis His gift, they owe it to His bounty. Did He put men in a state of misery, worse than not being, without *any* fault of their own, this indeed would be hard to reconcile with the notion we have of His justice, and much more with the goodness and other attributes of the Supreme Being, which He had declared of Himself, and reason as well as revelation must acknowledge to be in Him; unless we will confound good and evil, God and Satan.

Page 170. "But *yet* the tenor of the Gospel is what Christ declares, 'unless ye repent, ye shall all likewise *perish*.' Luke xii. 3, 5. And in the parable of the rich man in hell,

delivered by our Saviour, Luke xvi, repentance ALONE is the means proposed of avoiding that PLACE OF TORMENT.

ARCHBISHOP TILLOTSON'S SERMON ON THE ETERNITY OF HELL TORMENTS.

"So that what proportion crimes and penalties ought to bear to each other, is not so properly a consideration of *justice*, as of wisdom and prudence in the Lawgiver.

"—For if the appointing and apportioning of penalties to crimes be not so properly a consideration of justice, but rather of PRUDENCE in the lawgiver; then whatever the disproportion may be between temporary sins and eternal sufferings, JUSTICE can not be said to be concerned in it." 35th Sermon, Folio, Page 324.

WATTS ON FUTURE TORMENTS.

"The blessed Saviour himself publishes more of these terrors to the world, and preaches HELL and DAMNATION to sinners more than all the prophets and teachers that ever went before him; and several of the Apostles imitate their Lord in this practice: they kindle the *flames of hell* in their epistles—they thunder through the very hearts and consciences of men, with the voice of *damnation* and ETERNAL Misery, to make stupid sinners feel as much of these terrors in the present prospect as is possible, in order to escape the actual sensation of them in the time to come." P. 575, vol. ii.

"O dreadful state of an *immortal* creature, which *must* for ever be its own tormentor, and shall know no relief through all the ages of immortality." P. 579.

"Then shall thy heart, hard as it is in an obstinate course of sin, *be ready* to *burst and break*, not with penitence, but madness and overwhelming sorrows: and yet it *must not break or dissolve*, but will remain firm and hard for ever to suffer these pangs. This is and *must* be an eternal heart ache, for there are no *broken* hearts in hell in *any sense* whatsoever. There the eyes are weeping, and the hands are wringing, and the tongue *almost* dried with long wailing and outcries, and the teeth gnashing with madness of thought:

this is our Saviour's frequent representation of hell, 'there shall be weeping and wailing and gnashing of teeth.' Mat. xxii. 13. And yet the heart ever living and ever obstinate, to supply fresh springs of these sorrows, and to feel the anguish of them all.

"But if we should suppose these sensualities should die together with the body, yet *this is certain*, the soul will have everlasting appetites of its own, that is, the general desire of ease and happiness, and of some satisfying good. But God, who is the *only* true source of happiness to spirits, the *only* satisfying portion to souls, is *for ever* departed and gone: and thus the *natural* appetite of felicity will be ever wakeful and violent in damned spirits, while every attempt or hope to satisfy it will meet with perpetual disappointment.

"If all these springs of misery which I have already mentioned, are, and will be found in the souls of damned sinners, there is no need of more to make them exquisitely miserable: and yet since their bodies will be raised from the dust, in order to be joined with their souls in punishment, as they were united in sin, *why may we not suppose* that the *great* God will CREATE bodies for them of such an *unhappy mould and contexture*, as shall be another perpetual source of pain and anguish? What if their bodies shall be raised with all the seeds of disease in them, like the gout, or stone, or any other smarting malady? and what if the smart of these bodily distempers should mingle with the raging passions of the soul, as far as it is consistent with immortality and everlasting duration?

"That that world of punishment is also a world of *increasing wickedness*, and those that have had some natural virtues, and some appearances of goodness here, may and will *renounce it all* in the world to come, where they find themselves punished for their impenitence or irreligion, and their criminal neglect of God and godliness; and the least and lightest of the punishment of damned souls will be terrible enough, and yet *not surpass* the *desert of their offences*. They have been all in greater or less degree treasuring up food for this fire, which is unquenchable. Isaiah xxxiii. 33. 'Tophet is ordained of

old, he has made it deep and large, the pile thereof is fire and much wood: and the breath of the Lord, like a stream of brimstone, doth kindle it.' This Tophet was a place in the valley of Hinnom, where children were wont to be burned in sacrifice to the idol Moloch; and from these Hebrew words, Hell, in the New Testament, is called *Gehenna*, because of the burning torture and terrible shrieks of dying children in this valley of Hinnom." P. 591.

"It is true indeed spirits, or beings which have no body, cannot feel burning by material fire, unless they are united to some sort of material vehicles; but that God will use material fire to punish obstinate and rebellious sinners at the resurrection is not improbable. Since the bodies of the wicked are to be raised again, it is not at all UNLIKELY that their habitation shall be a place of fire, and their bodies may be made IMMORTAL, to endure the smart and torture WITHOUT CONSUMING.

"Did not God preserve Shadrach, &c. in the burning furnace? And cannot His power do the same thing under the influence of His justice as well as of His mercy? *May they not be maintained for ever in existence* to endure the appointed and deserved vengeance?

"It is certain that every one shall be judged according to their works, by an unerring *rule of equity*, and shall be punished according to the aggravation of their iniquity.

"But *dost thou know*, O sinner, *how great* is that punishment which the least transgression against the law of God deserves? *One single sin* which thou wilt not part with *will create unsufferable misery*.

"If thou hast refused the proposals of mercy, all the good 'that thou seemedst to have shall be taken from thee.' Matt. xv. 29. Or RATHER, thy heart itself *will grow* more hard, *thy will more* obstinate against God, and every evil passion *will rise*, and *prevail*, and make thee *perhaps* as very a devil as thy companions in guilt and misery.

"It is for those who would not part with their beloved sins, which were as dear as right hands or as right eyes, that the never-dying worm and the unquenchable fire are prepared, as the context itself informs us in this place.

"For the *least of these sorrows will be found greater than any* mortal creature *can bear*, and *therefore* thou shalt be made *immortal* to *suffer them*." P. 597.

"Another spring of this torment will be 'the overwhelming sense of an angry God, and utter despair of his love, which is lost for ever.' *

"There will be found also among the damned 'a constant enmity, and malice, and hatred, against the blessed God, which can never satisfy or ease itself by revenge.'

"A further spring of continual torment is such fixed and eternal hardness of heart as will never be softened, such impenitence and obstinacy of soul which will never relent or submit.

"There will be also intense sorrow and wild impatience at the loss of present comforts, without any recompence and without any relief.

"There will be also raging desires of ease and pleasure which shall never be satisfied, together with perpetual disappointment and endless confusion, thrown upon all their schemes and efforts of hope.

"Another misery of damned creatures is that vexing envy which arises against the saints in glory, and which shall never be appeased or gratified."

Dr. Watts asks, "And what does all this envy do, but increase their own wretchedness?"

"The last thing I shall mention as part of those punishments of hell which affect the spirit, is a perpetual expectation and dread of new and increasing punishments without end." P. 586.

"It is objected, that the intensity of the punishment will work up human nature to madness. This is certain, that such and so various tortures would have that influence upon our natures at present, and why should it not hereafter?

"I answer, surely God will not continue to punish madmen; for it is *as creatures of reason* and free will that sinners *are thus punished*. But whether God will so fortify the

* David regrets the loss of God's presence: that feeling was the seed of piety in him, and cannot aggravate the misery of the cursed.

natures of the damned, *which probably shall not be made of flesh and blood*, &c.

" What dreadful and *unknown evil* is contained in the *nature of sin*.

" Nor does all the *intense and infinite anguish* of this punishment *exceed* the *desert* of *our sins*." P. 598.

" Their vain imagination has raised up an idol, made of mere goodness and mercy, without holiness and justice.

" God punishes man for not doing what is necessary to his own happiness."

Dr. Watts says, " the execution of God's judgments in this world are indications of future torments—banishing Adam from paradise—the deluge—burning Sodom, &c.—the flying serpents—Jerusalem;" each of which indicates death as destruction, not existence in torment.

He then instances " the gout, stone, and other disorders;" which are less than death, because not inconsistent with spiritual life, and often a means of attaining it. He alludes also to " anguish of soul, and remorse, in this life;" which, how terrible soever in some instances, may be accounted for, because they may issue in repentance.

He expresses great surprise at the " insensibility of sinners," which can, I think, be accounted for only by considering them, as the scripture describes them, in a state of spiritual death, " being dead whilst they live;" for if their connection with existence were unimpaired, it is inconceivable they should be so constituted as to be indifferent about the quality of that existence; but if in proportion as they employ themselves on objects that perish in the using, they approach towards that state to which their nature is conducting them, need it be matter of surprise that gradual insensibility precedes death?"

Page 607. " A *serious meditation of hell, in its exquisite pain and sorrow*, will exalt our esteem and honour of the *love* of God, who has delivered us from eternal death." I fear, as to the unregenerate, that is, the great bulk of mankind, their aversion will be excited by the doctrine of His having delivered them to this dreadful sentence.

Page 609. " Yet if any of us should be so unhappy as to

continue in an obstinate state of disobedience to God, we shall be made to confess, by dreadful experience, that not one half hath been told us." No, nor one millionth part.

"Argument 1. The *express words* of Christ and his apostles pronounce the *punishments* eternal: 'The worm dieth not, and the fire is not quenched. Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.' Matt. xxv. 41. 'These shall go away into everlasting punishment, and the righteous into life eternal.'

"The *express* word of God, in describing the punishment of sinners by the pen of his two apostles, Paul and John, declares the same thing; 2 Thess. i. 9. 'They shall be *punished with everlasting destruction from the presence of the Lord.*' And the book of Revelation gives us assurance that these miseries shall have no end. Rev. xiv. 10, 11. 'Shall be tormented with fire and brimstone, *in the presence of the holy angels*, and in the *presence of the Lamb*; and the smoke of their torment *ascendeth* up for ever and ever, and they have no rest *day nor night.*'

"Jude, the apostle, bears testimony in the same manner, verse 6. 'The *damned spirits*, who *kept not their first station*, are said to be cast down into hell, and bound in chains of everlasting darkness *unto* the judgment of the great day." P. 610.

"Argument 2. There is a SORT of INFINITE evil in sin. —Arise in that proportion to a SORT of INFINITY.

"When Divine Justice pronounces a sentence *equal* to the demerit of sin, IT MUST *be infinite, that is eternal:* and in *this sense* there is a *sort* of *infinity* in *each* of the crimes."

"Argument 3. If the iniquities committed in this life were not punished with torment which is everlasting, yet the damned in hell *are ever sinning* against God."

"Argument 4. The *natural* effects of sin living in the soul are misery and torment, so long as the soul lives; *that is for ever.* And has prepared a state of endless misery for itself, *because* its nature and duration are immortal.

"*If* the souls of men *are immortal*, such will their desires be, their passions, their fears, and their sorrows. Now their

natural desires of happiness *will be intense and strong, when God*, the spring of all happiness, who hath been renounced and abandoned by them, hath *now for ever forsaken them*, and *separated* Himself from them *.

" Again let us consider, their immortality of soul will be spent in thinking †.

" Again, *suppose* this body of mine were by *nature* immortal, and was designed by my Creator in its constitution to live for ever; and suppose, by my own folly and madness, I had brought some dreadful distemper into my flesh which was found to be incurable, must not gout, or other distemper, be of necessity an immortal gout? ‡"

" OBJECTIONS AND ANSWERS.

" The word that we translate eternal, is used in a sense short of complete eternity, Gen. xvii. 8. ' God gave the land of Canaan to Abraham and his seed for an everlasting possession,' but now the Turks possess it. Several of the statutes of the Levitical law were said to be everlasting, (Lev. xvi. 34,) but they are all abolished in the gospel. The sons of Aaron had

* How is this borne out by fact? Do the wicked desire God as much as the righteous? or rather, is not the faculty whereby they discern Him extinguished, and all love and knowledge of Him lost before reprobation? But they desire something else; the depraved passions or lusts. Now these are always excited by and dependent upon that state of their organs caused by indulgence. Let the dust return to its dust, and the occasion of sinning is taken away, and the spirit of God, (incapable of pollution, except by union to an inferior nature,) on the second death of the man, returns to God who gave it.

† What thought did the human soul ever form without the agency of the brain? and what warrant have we for thinking that God, who removed Adam lest he should attain and transmit an immortal existence, which might have been pleasurable to some of his children, will make those immortal by a new creation who can be only miserable?

‡ Now these suppositions contain the following absurdities—It is supposing *that might happen* which God has revealed to us that He *foresaw* and *prevented*. It is supposing that an immortal nature, *incapable of corruption* and decay, should become *corrupt*, and that, though *corrupted* it should continue *immortal*; that its *organization*, on which its existence depended, should be *destroyed*, and its power of *existence* be *unimpaired*; that the pain which we are made to feel to *warn us* of the approach of a *greater evil*, should *be made to us* the *greatest of all evils*, by its continuance, after the purpose for which it was made natural to us ceases to be an object.

an everlasting priesthood conferred upon them, (Exod. xl. 15,) but this office is cancelled by the kingdom of the Messiah, and finished for ever. It is also used to signify an age, or ages, when applied to creatures.

"*Answer*. The same words are used to express God's eternity. 'He is the everlasting God,' (Gen. xxi. 33); also the happiness of saints.

"Supposing they only meant very long duration, six thousand years of torment it would be folly to incur, and that on a verbal criticism."

"*Objection* 2. Justice of God. *Sins are but* the *actions of mortal creatures*, committed in a few years of time: *why* should the punishment be *immortal?*"

"*Answer*. It is not the length of time spent in committing their sins, *nor the* NATURE *of the persons who have* SINNED, BUT the dignity of God, against whom the sin is committed *."

"*Objection* 3. Though God has threatened eternal death, (which is not the present question,) yet he may not execute it to the full †."

"*Objection* 4. If a damned spirit should say he wished to give up the existence he had never chosen, how could equity and goodness force him to continue to endure still new and increasing torments?"

Treatise "Ruin and Recovery of Mankind."

"*Answer*. When God decreed to give thee a being, it was then a favour of thy Creator ‡."

"But God is not to blame; because, so far as we can judge, IT WAS MUCH MORE PROBABLE Adam would have maintained his happiness, together with that of his offspring §."

"It is thy own actual and personal crimes for which thou art condemned ||."

* Then it is God's nature, and not ours, that causes the demerit of sin.

† As I deny that He threatened it in the sense here meant, so I will not inquire how far: if He had so done, He might have declined fully executing it.

‡ Not if God foresaw (as He must) that an eternity of misery would ensue.

§ Here Dr. Watts speaks of probability in the sight of the omniscient God.

|| These are fancied to deserve eternal punishment, by having a sort of infinity ascribed to them.

"*Objection* 5. The compassion of God.

"*Answer*. Many would spare criminals going to execution, and so encourage them and others to commit the like crimes *."

"*Objection* 6. God either designs by punishment to reform, or by an example to deter others; but when reformation is impossible, and there are none to profit by example, surely punishment will cease.

"*Answer*. If there were no other order of probationary beings, I see no reason why punishment might not end †."

"*Objection* 7. Shall the greatest part of God's creatures be miserable for ever?

"*Answer*. The greatest part of God's creation may be holy and happy still. Mankind form but a small part, and may be warnings to other races ‡."

"*Objection* 8. Some learned men suppose it to have been the opinion of the primitive fathers, that the middling class would be recovered, and obtain eternal life.

"*Answer*. That the text in St. Peter is too obscure to found the doctrine on; and that many other of the fathers are in direct opposition to this opinion §."

"O *could we but conceive a thousandth part* of the horror that is contained in an eternal hell, we should never give ourselves rest one moment till we were reconciled to Him that made us." P. 642.

* Now since destruction would effectually prevent this, it would not be false compassion either in God or man.

† Therefore this doctrine cannot be justified by what we know, but needs conjecture; and God's hatred of sin is supposed to be the cause why he continues eternal existence to sinners as such.

‡ Which is saying, that God has created mankind, and permits their continuance in misery, for some contingent good, not to them, but others; which is ascribing to God the doing evil that good may come of it.

§ Dr. Watts cites two, Clement, the Roman, an acquaintance of St. Paul's, and Justin Martyr. The first only says, we shall not be able to repent in the other world; the other, that *the punishment* will be eternal, and not temporal.

Irenæus, Ignatius, and Polycarp speak the same language; as all must who respect scripture; and yet existence may not be asserted by them, but privation.

"A man who *sees* or *feels* his own house on fire under him, does not continue on his bed of sloth, or sit amusing himself among the ornaments of his chamber, but with huge outcries he seeks for help, and flies in haste for his life *." P. 643.

WATTS ON THE ATONEMENT OF CHRIST.

"Were it not for the SUPPOSITION of the *infinite guilt* or *demerit of sin*, *I do not so plainly see* the *justice* or *equity* of God in preparing everlasting chains of darkness and eternal fire for the devil and his angels. Nor do I indeed see such evident reason *why* sinners among men should be threatened with eternal punishments, and punished with everlasting destruction, as a legal penalty due to past sins; which sins were done, perhaps, in a few days or hours; unless upon a SUPPOSITION that ALL offences committed against the infinite majesty of God have a SORT of INFINITE demerit in them.

"I beg leave to add this one thought more; and that is, if sin *has not a* SORT OF INFINITE demerit in it, I cannot see why man himself, by some years of penal sufferings, might not make full atonement for his own sins. But the language and current of scripture seems to represent sinful man as for ever *lost to all hope* in himself, and then the necessity of a Mediator appears with evidence and glory."

In the second Volume of Dr. LELAND's View of Deistical Writers, page 293, he says, "in the inflicting future punishments, no one shall be *punished beyond his demerits*." In page 294, "an exact consideration shall be had of their several cases, and an *equitable* proportion *be observed*, and all proper allowances made.

"*On this supposition*, WHATEVER *its duration is*, it is still just."

Which is less reasonable than it would be to say, that if one crime deserved one month's imprisonment, and another twelve months; that it would be still just, though the one should be punished with one year's confinement, if the other was with twelve years; now, absurd as this reasoning is, it but faintly exhibits the absurdity when applied to infinity.

* Then, according to the common practice, this doctrine is not believed.

No. II.

EXTRACTS FROM HOWE'S BLESSEDNESS OF THE RIGHTEOUS.

A friend, divided from me by "many waters," having written me word that he thought he had read something similar to my opinions in the works of J. Howe, I was led to consult them; and I think his writings exhibit so much spirituality and piety, that those who are acquainted with them, will with pleasure see quotations from him;—those who are not, may bless the chance (as I do) that first brings them acquainted.—My friend was thus far right, that Howe founds the blessedness of the righteous on, and limits it by, their righteousness; but instead of from thence inferring that the righteous only have immortality, he considers that property as common to all mankind: the contradictions that the exercise of his vigorous imagination involves him in, will suggest that some part of that which he assumes is unwarranted.

Page 3. "Indeed nothing can be more inconceivable than that the great Creator and Author of all things should frame a creature of so *vast* a comprehension as the spirit of man; put it into a *capacity* of knowing and conversing with himself; give it *some prospect* of his own glory and blessedness; raise thereby, in many, boundless unsatisfied desires after him, and unexpressible pleasure in the pre-conceived hope of being received into the communion of that glory and blessedness; and yet defeat and blast so great an expectation by the unsuspected re-

Page 8. "Men of the world, which have their portion in this life—time, and this lower world, *bound all their hopes and fears;* they have *no* serious believing apprehensions of *any thing* beyond *this present life.*"

Page 15. "That of the wicked, whom he (the psalmist) calls 'Men of time,' as the words do *literally signify*, and whose portion he tells us is in this life."

Page 42. "This righteousness is the former righteousness which was lost; it includes so firm and understanding an assent to the truth of the whole gospel revelation,

ducement of the very subject of it again to nothing."

Page 6. "Yet inasmuch as he is capable of understanding the vast disproportions of time and eternity; of a mortal flesh and an immortal spirit."

Page 7. "The just—relieving themselves against all the grievances they have suffered from such *whose portion is in this life*, with the alone hope and confidence of what *they were to enjoy in another*."

Page 9. "That *their* happiness was worldly, terrene, such only as did spring from the earth; *his* heavenly and divine, such as should result from the face and image of God: their's present, temporary, compassed within this life; his future, everlasting, to be enjoyed when he should awake: their's partial, defective, such as would but gratify their bestial part, fill their bellies; his adequate, compleat, such as should satisfy the man."

Page 113. "Intellectual pleasure is as much nobler than that of sense, as an *immortal spirit* is more noble than a *clod of earth*. The pleasure of sense is drossy, as that the soul is thereby brought, through the power of the Holy Ghost, *sensibly to apprehend its former disobedience to God, and distance from Him*, &c."

Page 75. "This image or likeness of God, in the spirit of man, representing what is communicable in Him, is either natural or moral.

"There is first a natural image of God, in the soul of man, which is inseparable from it, and which it can never divest itself of. Its very *spiritual immortal nature* itself is a representation of His. Its intellective and elective powers are the image of what we are constrained to conceive under the notion of the same powers in Him."

Page 90. "The object hath *quite another aspect* on a wicked soul when it awakes; and the act of seeing is of *another kind: therefore* no such effect follows. *Besides*, the subject is otherwise disposed; and therefore, as the sun enlightens not the inward part of an impervious dunghill, but it enlightens air, so the sight of God transforms and assimilates at last, *not a wicked*, but it doth a godly soul."

Page 132. "Sin is the

feculent—the pleasure of the mind refined and pure; that is faint and languid—this lively and vigorous; that scant and limited—this ample and enlarged; that temporary and fading—this durable and permanent; that fleshy, superficial—this solid and intense; that raving and distracted—this calm and composed."

Page 136. "Holy souls were darkness; but they are light in the Lord. He the Father of lights—they the children of light. They were darkness not in the dark; but, in the abstract (darkness), as if it were their whole nature, and they nothing else but an impure mass of conglobated darkness. 'Lo, ye are light;' as if they were that and nothing else; nothing but a sphere of light."

Page 19. "The subject—'The righteous person born of God.'"

Page 138. "'Tis a vital image; not the image only of Him that lives—the living God; but it is His living and soul-quickening image; 'tis the likeness of Him in that very respect; an imitation and participation of the life of God; by which, once revived, the sickness and disease of the soul, enfeebles all its powers, exhausts its vigour, wastes its strength."

Page 150. "'Tis a continual recognition of my own nothingness; a momently iterated confession that my whole being is nothing but a mere puff of precarious breath, a bubble raised from nothing by the arbitrary fiat of the great Creator: reducible, had he so pleased, any moment to nothing again.

"These are true and just acknowledgments, and to a well tempered soul infinitely pleasant, when the state of the case is thoroughly understood (as now it is), and it hath the apprehension clear; how the creation is sustained; how and upon what terms its own *being*, *life*, and *blessedness*, are continued to it; that it is by itself, nothing; and that it is, every moment, determinable upon the constancy of the Creator's will, that it is not simply nothing."

Page 163. "I doubt not but much of the torment of hell will consist in those too late and despairing self-loathings, those sickly resentments, the impure wretches will be possessed with, when they see what hideous

soul lives that was dead before."

Page 37. "The sinner is at once to consider the same penalty as naturally, and by divine sanction, due to him; but now graciously to be remitted. The same blessedness as justly lost, but mercifully to be restored, with an high improvement; and to own both these jointly, as the voice of the Redeemer, in His gospel. Death is due to thee; blessedness forfeited by thy having sinned. But if thou sincerely repent, believe, and obey, for the future thou art pardoned and entitled to everlasting life."

Page 88. "Sight begets likeness; is antecedent to it, and productive of it."

Page 89. "'Tis therefore the glory of God, as seen, that assimilates and impresses its likeness upon the beholding soul; and so its causality is that of an objective cause, that operates only as it is apprehended."

Page 90. "What more can be wanting to cause all the darkness of atheism, carnality, and every thing of sin, for ever to vanish out of the awakening soul, and an entire frame of holiness to succeed, deformed monsters their own wickedness hath made them.

"Tis certainly no improbable thing, but that reason being *now so fully rectified* and *undeceived*, vizors torn off, and things now appearing in their own likeness; so much will be seen and apprehended of the intrinsic evil and malignity of their vitiated natures, as will serve for the *matter* of *further torment;* while yet such a sight *can do* no more to a change of their temper than the devil's faith does to their's; such sights being accompanied with their *no hope* of ever attaining a better state, do *therefore* no way tend to mollify or demulce their spirits, but to *encrease* their *rage* and *torment*."

Page 179. "The charming invitations and allurements of grace, were as music to *a dead man*. After I began to live the spiritual new life, to go about any holy spiritual work, was too often as an *attempt to fly without wings*."

Page 182. "Lord, was there no lower pattern than thyself, thy glorious blessed self, according to which to form a worm?

"That God was made in the likeness of man to make

but one such transforming sight of the face of God? One sight of His glorious majesty presently subdues and works it to a full subjection; one sight of His purity makes it pure; one sight of His loveliness turns it into love: and such a sight always remaining, the impress remains always actually fresh and lively."

Page 121. "Divine glory —such an object cannot be beheld but with an eye full of lively vigour; a sparkling, radiant eye. A weak eye would be struck *blind;* would fail, and be closed up at the first glance. We must suppose, then, this vision to be accompanied with the highest vitality; the strongest energy; a mighty plenitude of spirit and power; no less than the divine. *Nothing but the divine power* can sufficiently fortify the soul to behold divine glory."

Page 122. "'Tis the work of a deity to make a soul desire glory; certainly then 'tis His work to give the power of beholding it."

Page 133. "The image of God, renewed in holiness and righteousness, is health restored, after such a consuming sickness, which, when we men after the likeness of God; that he partook with us of the *human* nature, that we might with Him of the divine; that He assumed *our flesh* in order to impart to us *His spirit.*"

Page 227. "Could they satisfy themselves to become like the beasts that perish? Did they think of being satisfied with the likeness of God?"

Page 228. "God did not make thee a brute creature, but *thou thyself.*"

Page 249. "—— 'Tis alive to *sin*, to the *world*, to *vanity;* but crucified, mortified, *dead* to God and Jesus Christ."

Page 251. "The apostle argues that the loving of God is a matter of greater difficulty, and from which the spirit of man is more remote than loving of his neighbour."

Page 260. "'Tis not likely any man on earth hates God so perfectly as those in hell."

Page 276. "But a discontented spirit is a sensual terrene spirit; (for what but such objects are the usual matter of most men's discontents?) Taking sensuality in its just latitude, 'tis a low dunghill spirit, fit for nothing but to rake and scrabble in the dirt."

awake, when all the drowsiness that attends our disease is shaken off, we find to be perfect. The fear of the Lord (an ordinary paraphrase of holiness or piety) is said to be health to the navel, and marrow to the bones."

Page 139. "Changes the soul throughout; not in external appearance, but in its very nature."

Page 145. "The *first formation* of this *spiritual* (as well as of the natural) man was hidden and secret."

Page 179. "He hath put *another* nature into me; the true likeness of His own holy, divine nature."

Page 180. "Lo, here we shine in the glorious brightness of the Divine Image; and behold yonder, deformed accursed souls:—they HAD *the same nature* with us."

Page 187. "Union with God must needs import presence: not physical or local; for so nothing can be nearer God than it is; but moral and cordial ——."

Page 240. "By being born of God, spirit of Spirit; as of earthly parents we are born flesh of flesh.

"That the Holy Scriptures do plainly hold forth the ne-

Page 305. "The principle of the fleshly life is sense; the principle of the spiritual life is faith. Sense is a mean, low, narrow, incomprehensive principle; limited to a point, this centre of earth, and this now of time: it can reach no higher than terrene things, nor further than present things. So brutish is the life of man that is led by it, wholly confined to matter and time."

Page 311. "Let the purblind, short-sighted sensualist embrace this present world who can see no further."

Page 338. "Vain man! canst thou not bear the thoughts of Eternal Misery? —How wilt thou bear the thing?"

Page 340. "Plainly implying that as for low, terrene spirits, that love to creep on the earth and embrace dunghills, God will be ashamed of them; he will for ever disdain a relation to them, while and as such."

Page 344. "Unless thou art provided to endure the torture of everlasting burnings."

Page 356. "That His holy spirit may descend upon thy *stupid, dead* soul."

Page 363. "That I could

cessity of a real change to be made in the inward temper and dispositions of the soul, and not a *relative* only respecting its state."

Page 243. "How could such an imagination have place in thy soul, that a child of wrath, *by nature*, could become a child of God, without receiving a *new nature?*"

Page 244. "Righteousness and blessedness are, in kind and nature, the same thing, as much as a child and a man."

Page 246. "The word of grace is the seed of the new creature. Through the exceeding great and precious promises, He makes souls *partake* of the *divine nature*."

Page 282. "This is much more a vital image, (as before) God's own living likeness, propagated in the soul: the inchoation of it is called the divine love, the seed of God. What amazing love is this of the great God to a worm! 'Every one,' saith the apostle, 'that doeth righteousness, is born of Him:' and 'tis instanced as an effect and argument of love (for sure chastening itself, abstracted from that end of it, doth not import love). Love is here easily have cut thee off any moment of that large space of time *my patience* allowed thee in the world.

"Remember thou wilt have a long eternity."

Page 375. "Thou art become a loathsome carcase; the worms that never die abound in thy putrified filthy soul."

Page 377. "And of suffering misery, which, as thou art little able to *conceive*, thou wilt be then less able to endure."

Page 388. "All sin is darkness. Our shutting our eyes towards God creates that darkness."

Page 428. "A spirit that conforms him to this world, makes him think only thoughts of this world, and draw the designs of this world, and speak the language of this world. A spirit that connaturalizes him to the world, makes him of a temper suitable to it: he breathes only worldly breath, carries a worldly aspect, is of a worldly conversation. O poor low spirit, that such a world should withhold thee from the desire and pursuit of such glory!

"Forbear numbering thyself with any that pretend to immortality, and go seek pas-

the first and the last, the beginning and the end, in all this business."

Page 349. "You cannot be thought so ignorant but that you know the *new creature* is only an *additional* to your *former being*."

Page 351. "Consider that thou hast a reasonable, immortal soul; which, as it is liable to eternal misery, so it is capable of eternal blessedness."

Page 386. "He hath given us such a visive power, and made it *connatural* to that *heavenly creature*, begotten of Him, in all the true subjects of this blessedness. This new man is *not born blind*. The blessed God Himself is become liable to the view of His regenerate, intellectual eye, clarified and filled with vigour and spirit from Himself."

Page 403. "Nature intends what is most perfect in every creature. Methinks the divine nature, in the *new creature*, should not design lower, or cease aspiring, till it have attained its ultimate perfection; its culminating point; till grace turn into glory."

Page 438. "A saint is ture among the beasts of the field, with them that live that low animal life that thou dost, and expect no other."

Page 473. "These sufferings are but from men; but this glory is from God. How disproportionable must be the effects of a created and increated cause! These sufferings reach no further than the bone and flesh. But this glory reaches unto and transforms the soul. How little can a clod of earth suffer, in comparison of what an immortal spirit may enjoy!"

Page 492. "Who can give a rational account why there should be such a creature as man upon the earth, abstracting from the hopes of another world?"

Page 502. "If it have been so with thee, art thou to be trusted with more *time?*"

HOWE'S VANITY OF MAN AS MORTAL.

Page 10. "That the short time of man on earth, limited by a certain unavoidable death, if we consider it abstractedly by itself, *without respect to a future state*, carries that appearance and aspect with it, as if God had made all men in vain."

begotten to the eternal inheritance. A disposition (and therein a desire) to it is in his very nature, (the new nature he hath received) implanted there from his original. He is born spirit of Spirit; and, by that birth is not entitled only, but adapted, to that pure and *spiritual* state of blessedness: for when Christ, who is their life, shall appear, then shall they also appear with Him in glory, by the participation of the divine nature. That new nature is a holy flame that carries their heart upwards towards heaven. Further; such desires appear hence to be of divine original, an infusion from the blessed God Himself. That nature is from Him immediately in which they are implanted. The apostle, speaking of his earnest panting desire to have mortality swallowed up of life, presently adds, 'He that wrought us to the self-same thing is God.'"

Page 46. "For whereas we can never give a rational account why such a creature as man was made, if we confine *all* our apprehensions concerning him to our present state on earth: let them once transcend those narrow limits, fly over into eternity (INTO HELL), and behold him made for an everlasting state hereafter, and the difficulty now vanishes, the *whole* affair *looks with a comely and befitting aspect.*"

Page 62. "Who, that he may have his lot with beasts in this world, dreads not to have it with devils in the other?"

Page 72. "As if so absurd a conceit had passed into a settled judgment, that a *reasonable immortal spirit* was created only to serve a *brute.*" (See Extract, p. 228.)

No. III.

*The following argument having arisen out of a conversation that occurred since that part of the foregoing work, to which it more immediately refers, was printed, the Author inserts it in the Appendix, thinking the whole question might be rested upon it; for if the immortality of the wicked depends on being made alive in Christ, and "Christ quickens, or makes alive, of all flesh whom he will**," *it must be by His will that the wicked are eternally miserable; which is impossible.*

If there be any foundation in scripture for the belief of the immortality of all mankind, it is probable that the doctrine will be found in the 15th chapter of Corinthians, and texts from thence are alleged in proof thereof. If, on the other hand, it be true that mankind in general are not "full of immortality;" if they are like the beasts that perish, except so far as they live a life of faith; to the same scripture should I refer for proof, both of the condition of immortality, and of the nature of those who do not attain unto it.

In estimating the force of a particular passage, it is necessary to consider the occasion on which it was written—the point intended to be proved by it—and the limits that the context assigns to it. In the present instance it will be found that St. Paul states and replies to two distinct objections, which unbelievers at that time made to the christian doctrines of a day of judgment and an eternal state of happiness. The first he discusses from the 12th to the 22d verses, beginning, "How say some among you that there is no resurrection of the dead?"

That there is a resurrection to judgment, then, is the point to be proved, and in order thereto it is necessary to make the proof co-extensive with the subject, which could not be done,

* "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." John v. 21.

"As thou hast given Him power over all *flesh*, that He should give eternal life to as many as thou hast given Him." John xviii. 2.

unless "as in Adam all die, so in Christ all shall be made alive;" and in this no more is asserted than when it is said "all men shall rise with their bodies, to give account of their own works, some to the resurrection of life, and some to the resurrection of damnation;" and it cannot be contended that more is meant by "all shall be made alive," than is by "the first Adam was made a living soul." Now since to the living soul it was said "thou shalt surely die;" and "a second death" is the threatened damnation; the being made alive on this occasion no more implies unconditional immortality, than did making Adam a living soul.

The point to be proved, then, that "all men should rise to judgment," would not allow that less should have been asserted. The arguments that St. Paul adduces against the second objection shew that he confined his proof to the point then in question; and man's immortality is not incidentally proved by that which he alleges in answer to the first objection, "that there is no resurrection."

Having proved that there will be a resurrection, St. Paul then proceeds to explain the circumstances of it: "But every man in his own order;" and specifies three distinct periods, which may be considered as three distinct resurrections.

First, Christ the first fruits, who had risen with His body.

Second, They that are Christ's "at His coming." On such "the second death hath no power; death hath no more dominion over them." But what is most to be remarked is, that to these Christ giveth "of the water of life freely," "to eat of the tree of life, which is in the midst of the paradise of God."

Third, "But the rest of the dead lived not again until the thousand years were finished;" then cometh the end, when "the dead, both small and great, shall stand before God, and be judged out of those things which were written in the books, according to their works; for He must reign till He hath put all enemies under His feet. And the last enemy that shall be destroyed is death."

Then comes the second objection, v. 35, "But some man will say, How are the dead raised up? with what *body* do they

come?" St. Paul resolves the difficulty by referring it to the power of God, and elucidates it by the analogy of nature. If you sow wheat, God giveth it a body of wheat; if of some other grain, to every seed its own body. If you sow to the flesh, you shall of the flesh reap corruption. If to the spirit, you shall of the spirit reap life everlasting. For as is the earthy, such are they also that are earthy; as is the heavenly, such are they also that are heavenly; the fruit then will be according to the seed. There are celestial bodies and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another; the one cannot spring from the seed of the other.

Now to attain "celestial bodies," and "to bear the image of the heavenly," must here be considered to be synonimous. Man does neither, then, except so far as he sows the appropriate seed. But the object of the Apostle is to answer the inquiry, With what body do they come? He answers, they have a body corresponding to their nature—the earthy, earthy; the heavenly, heavenly; and this is not only so in this case, but throughout all nature.

It is undeniable that at some point in the course of this chapter St. Paul drops all consideration of the wicked, otherwise he could not say "death is swallowed up in victory;" still less "Thanks be to God, who giveth *us* the victory through our Lord Jesus Christ." Now by tracing back his course we shall find that, to the 51st verse inclusive, those whom he speaks of as "we" are the same as those to whom God has given the victory. "We shall all be changed" then is limited to those who obtain the victory; and the assertion that "the dead shall be raised incorruptible," must mean the dead that die in the Lord, for he has just said that corruption doth not inherit incorruption; and goes on to say, that when this corruptible shall have put on incorruption, THEN shall be brought to pass the saying that is written: "Death is swallowed up in victory."

Again, St. Paul argues "there is a natural body and there is a spiritual body. Howbeit that was not first which was

spiritual, but that which was natural, and afterward that which was spiritual." Now the same Apostle says, "the natural man discerneth not the things which be of God;" neither CAN HE, for they are spiritually discerned. When will it be said that the wicked—the natural man—not regenerated—not born again of the spirit—when and how does he obtain this spiritual nature? Naturally he hath it not, for the first man was of the earth, earthy. That was not first which was spiritual, but that which was natural, and afterwards that which was spiritual. Now we know how the righteous obtain it—it is by being regenerated, begotten again of His word, born again of the spirit—it is by living a life of faith—it is by walking by faith, not by sight—it is by obedience and sanctification—it is by being dead to sin and alive unto righteousness—it is by having put on the Lord Jesus Christ, and by being renewed in the spirit of our minds, only that we can hope for glory, honour, and immortality: it is not in this life, then, that the wicked become spiritual, but they are, to the latest moment of their lives, of the earth, earthy. Now it is beyond dispute this is the only seed-time; and according to that which ye sow, such shall ye reap. Corruption cannot inherit incorruption. Then, as surely as the wicked have not lived on earth a spiritual life; as surely as they have not crucified the flesh with its affections and lusts, and put on the new man in holiness and true righteousness; so surely they will not be raised in incorruption, in glory, in power, a spiritual body. They have indeed, in common with the righteous, borne the image of the earthy; they have had bodies terrestrial; and, like the righteous, they come to judgment in flesh and blood. But SINCE flesh and blood *cannot* inherit the kingdom of heaven, we shall all be changed; mortal shall put on immortality, corruption shall put on incorruption, in order that death may be swallowed up in victory. Then incorruption, glory, power, spirituality; then celestial bodies, the image of the heavenly, immortality will be given to those for whom it is prepared. If these are then, and not till then, imparted to the righteous, and that, because they have washed their robes in the blood

of the Lamb; the wicked, who have sown to the flesh, shall of the flesh reap corruption; for the Lord giveth to every seed its own body—bodies celestial or bodies terrestrial.

But should any one, refusing to advert to the context, and disregarding the coherence of the passage, persist in asserting, that "so in Christ all shall be made alive," means all shall be made immortal; and that all mankind are included by St. Paul, when he says "the dead shall be raised incorruptible," it will be necessary to direct his attention to other Scriptures that militate against this conclusion. One is that passage, which all experience to the present moment so fully confirms, "that wide is the gate and broad the way that leadeth to destruction, and many there be that go in thereat; whilst narrow is the gate and strait the way that leadeth unto life, and few there be that find it." Now if it be not naturally, but through Christ, that all mankind are made unconditionally immortal, then it must have been foreseen, and fore-intended, that the christian scheme should be the cause of Eternal Misery to many; for few to whom it imparts eternal happiness. But is this consistent with the declaration of Christ that He came not to condemn the world, for that it was condemned already; and that the Scripture hath concluded all under sin, that the promise through faith might be given to as many as believe?

Again; this conclusion admits that immortality was only a conditional offer to Adam; and that, by disobedience, he forfeited it. Now can it be assumed that the two systems proceed on principles so opposite, as that, one being a conditional offer of immortality, man should be thereby rescued from an eternal existence in misery; whilst, by the other, although it is foreseen, it would procure the happiness only of a few, yet the many are subjected by it to that from which Adam was rescued, and this by a deviation from that scheme which was effectual as to him.

No. IV.

It will be thought a coincidence of some weight, that three writers, each avowed advocates of the doctrine, should offer

new translations of passages, as corrections, either of which would establish the natural mortality of the human soul.

J. Howe, of Magdalen College, on the 13th verse of the 17th Psalm, in his "Blessedness of the Righteous," page 15, says, "What can be more conspicuous in them than a purposed comparison and opposition of two states of felicity mutually to each other? that of the wicked, whom he calls men of time, (as the words are rendered by one*, and do literally signify), and whose portion he tells us is in this life; and the righteous man's, his own, which he expected not till he should awake, *i. e.* not till after this life." Now men of time can scarcely be immortal.

Dr. Clarke says the word translated resurrection of the dead, properly signifies a future life in general; but the share the wicked have of this is to rise to judgment, and incur the second death. And our Saviour expressly says, that the children of God are the children of the resurrection: then the wicked are not immortal.

In Wood's Letter to Grundy, entitled "Socinianism Antiscriptural," he says, that "the Greek word translated carnal man, does not mean a man immersed in sensuality, but the animal man." I suppose no one is in danger of a mistake concerning an immortal animal.

No. V.

The law of attainder for treason completely illustrates, that a threatened punishment can continue after the consciousness of the criminal shall have ceased. That part of the penalty, which consists in corruption of blood, is altogether posthumous, and lasts until the attainder is repealed; it may be centuries after the criminal's consciousness has ceased. Now this must be as a punishment to the offender, else the innocent would be punished for the guilty. The punishment is threatened against the person committing treason; and it is threatened that it may operate to prevent the crime. It is no further a punishment than it is consequent on the breach of a

* Homines de tempore.—PAGNIN.

law. The children of the traitor, not having broken the law, what they suffer may be a misfortune, or a loss, or an infliction; but as to them it is not a punishment. Yet, in some sense, it is a punishment—it is the punishment of the parent, then, who is unconscious of it: therefore punishment may be threatened which shall outlast the consciousness of the offender.

The punishment, in this case, consists in making the offender stand in a different relation to his offspring; as a curse instead of a blessing; and it lasts as long as this difference continues. Then when the punishment consists in exclusion from an eternal good, it affects the state of the criminal as long as the blessing would have lasted, and is therefore an eternal punishment.

No. VI.

HOOKER'S ECCLESIASTICAL POLITY.

Book I. Page 23. "Under man, no creature in the world is capable of felicity and bliss: first, because *their* chiefest perfection consisteth in that which is best for them, but not in that which is simply best, as *ours doth:* secondly, whatsoever external perfection they tend unto, it is not *better* than themselves, *as ours is.*" Apply this to the unregenerate.

Page 24. "*Man* doth seek a triple perfection: *first*, a sensual, consisting in those things which very life itself requireth, either as necessary supplements, or as beauties and ornaments thereof; *then* an intellectual, consisting in those things which none underneath man is capable of or acquainted with; *lastly*, a SPIRITUAL AND DIVINE, consisting in those things whereunto WE TEND, by *supernatural means* here, but cannot here attain unto them.

"*This last and highest state* of perfection whereof we speak, is received of *men, in the nature of reward.*" Can we say, or punishment?

Page 26. "They are, saith St. Augustine, but a few, and they endued with great ripeness of wit and judgment, free from all such affairs as might trouble their meditations, instructed in the sharpest and most subtilest points of learning,

who have, and that very hardly, been able to find out but only the immortality of the soul."

We see, therefore, that our sovereign good is not desired naturally.

Page 28. "For let us not think that as long as the world doth endure, the wit of man shall be able to sound the bottom of that which may be concluded out of the scripture."

Page 29. "Whereupon it followeth, that either *all flesh* is excluded from possibility of salvation, which to think were most barbarous; or else that God hath, by *supernatural means*, revealed the way of life so far forth as does suffice.

"The church, being a *supernatural* society, doth differ from *natural* societies in this, that the persons unto whom we associate ourselves in the one are *men*, simply considered as *men;* but they to whom we be joined in the other are *God*, *angels*, and *holy men*."

Page 33. "The law of reason doth in somewhat direct men how to honour God as their Creator, but how to glorify God in such sort as is required, to the end He may be an everlasting Saviour, this we are taught by *divine law*, which law both ascertaineth the truth and supplieth unto us the want of that other law. So that in moral actions, divine law helpeth exceedingly the law of reason to guide man's life, but in *supernatural*, IT ALONE guideth."

No. VII.

SHERLOCK'S SERMON ON THE RESURRECTION.

"If, therefore, we value the privilege of being *reasonable creatures*, the ONLY WAY *to preserve it* is to make use of it.

"*Death* is the *destruction* of the *man:* sure we are that the lifeless body is no man; and, whatever notions some may have of the soul in its state of separate existence, yet a *mere spirit* is not a *man;* for man is made of soul and body; and therefore, to bring the man into judgment to answer for his deeds, the soul and the body must be brought together again."

No. VIII.

GLOUCESTER RIDLEY'S SERMON ON THE HOLY SPIRIT.

"Thus man was created in incorruption; and his righteousness, had he continued in it, would have made him immortal. The knowledge of spiritual good, without which the will could not have been free, or have power to chuse it, was not essential, but supernaturally vouchsafed by immediate revelations from God and communications with Him. *Immortality* was not necessary to his nature, but the additional gift and REWARD of his Creator, to be *acquired* by *the use of means.*"

No. IX.

The following chapter so pointedly illustrates that which I suppose to be God's dealing with the wicked, that I insert it here, thinking no one can refute my position, until they can answer God's question: "If when it was whole it was meet for no work, how much less when the fire hath devoured it, and it is burned?"

Ezekiel, xv. 1. "And the word of the Lord came unto me saying; 2. Son of man, what is the vine tree more than any tree, or than a branch that is among the trees of the forest? 3. Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? 4. Behold it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burnt. *Is it meet* for *any work?* 5. *Behold, when it was whole it was meet for no work:* how much *less* shall it be meet yet for *any work*, when the fire hath *devoured it*, and *it is burned?* 6. Therefore thus saith the Lord God, *As* the vine tree among the trees of the forest, which I have given to the fire for fuel, *so* will I give the inhabitants of Jerusalem. 7. And I will set my face against them; they shall go *out from one fire*, and *another fire shall devour them*, and ye shall know that I am the Lord, when I set my face against them. 8. And I will make the land desolate, because they have committed a trespass, saith the Lord God."

No. X.

Note with reference to Page 228.

"The probability is then, &c."—It having suggested itself to the writer, that some may object that to speak of the only begotten Son of God as produced, excludes the proper divinity of Christ; he anticipates the objection, and professes that he believes in the divinity of Christ with his whole heart, soul, mind, and understanding. He remarks that the objection seems to him founded on a metaphysical, not a scriptural, distinction; and that it would include this absurdity, it would be a charge of denying the equality of Christ with the Father, because the Father hath made Him His equal. With respect to Christ's eternity as to time past, the writer holds, that his existence is anterior to all other beings, and cotemporary (if he may so speak) with the being of God.

THE END.

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